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A
PALESTINIAN SYRIAC LECTIONARY

CONTAINING LESSONS FROM

THE PENTATEUCH, JOB, PROVERBS,
PROPHETS, ACTS, AND EPISTLES.

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מאת ר' אברהם
בן הרשב"א
הגדול

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STUDIA SINAITICA No. VI.

A
PALESTINIAN SYRIAC LECTIONARY

CONTAINING LESSONS FROM

THE PENTATEUCH, JOB, PROVERBS,
PROPHETS, ACTS, AND EPISTLES

EDITED BY

AGNES SMITH LEWIS

WITH CRITICAL NOTES BY

PROFESSOR EBERHARD NESTLE D.D.

AND A GLOSSARY BY

MARGARET D. GIBSON

LONDON:

C. J. CLAY AND SONS,
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INTRODUCTION.

THE manuscript from which this text has been copied was acquired by me in the spring of 1895 whilst I was passing through Cairo on my way to Mount Sinai. I first saw it in the hands of a dealer, who had been sent, I cannot say recommended, to Mrs Gibson and myself by a learned Syrian gentleman, resident in Egypt. I had then been working for two years at the two Palestinian Syriac Lectionaries of the Gospels on Mount Sinai, one of which had been discovered by myself in 1892, the other by my friend, Dr J. Rendel Harris, in 1893¹. There is an old Book which says, "to him that hath shall be given," and thus when my eye fell on the names of Paul the Apostle and of Amos the prophet in the rubrics I was seized with an irresistible longing, and ten minutes later the volume had become my own property.

I was unable to guess, even approximately, the date of my newly found treasure, for the last ten leaves, one of which doubtless contains the colophon, had been given away, one by one, by the dealer to various people who regarded them only in the light of curiosities. This is borne out by the fresh appearance of the rents.

My first care was to write out a summary of its contents, and these revealed the fact that I had become possessed of many interesting portions of the Old Testament text not hitherto known in Palestinian Syriac, as well as some from the Acts and from St Paul's Epistles, so that the little manuscript would surely prove to be unique of its kind. I had some misgivings as to whether or no it had been honestly come by, whether in fact it did not form part of a theft of MSS. which had recently taken place from the Convent of St Catherine. I therefore took care to describe it exactly to several of the Sinai monks, including Father Euthymius, who

¹ The text of one of these Lectionaries, with a collation from the other and from the Vatican one, is in course of preparation, and will be published in a few months by Messrs Gilbert and Rivington.

was sub-librarian for many years under the late lamented Father Galaktion, and who knows the Library better than any of his brethren. They all assured me, independently of each other, that nothing resembling it had ever been seen in the Convent. Nevertheless I do not accept implicitly the story told by the dealer, and embodied in the receipt he gave me, that it had been an heirloom in a Syrian family, who had emigrated to America from the village of Rashif in the Lebanon, and who had parted with it for the sake of their passage-money. I have made every endeavour to discover the missing leaves, but hitherto without success. My justification for putting the Lectionary into *Studia Sinaitica* is that I picked it up, like a pebble, on the rugged path which leads to the Convent.

Description of the Manuscript.

The volume is very small, measuring only $5\frac{3}{4}$ inches by 4 inches. The writing is in one column, and there is no appearance of ruled lines, vertical or otherwise. There are 14 or 15 lines of writing on each page, and 228 leaves, not including the 12 which are missing. The leaves are divided for the most part into quires of eight, numbered with Syriac letters. The tenth quire, marked *pad*, apparently contained six leaves only, and its fifth leaf has been torn out. If it contained eight leaves, then three are missing, and with them the rubric to a fresh Lesson, for the blank in the text Job xi. 10^b—20 could not have occupied more than one leaf. The fourteenth quire, marked *mun*, has ten leaves, the fifteenth quire is marked with a final *mun*, and the sixteenth with a *semkath*. The last existing quire is marked with a ܕܕ, and we may assume that it is quire ܕܕ which has disappeared. There are indications that quire ܕܕ may have contained ten leaves, because the usual mark on the verso of its eighth leaf is wanting and because the binding cord still encloses a fraction of two additional leaves along with it. The seventeenth quire is marked with a ܐ, the eighteenth with a ܬ. The second leaf of the nineteenth quire is wanting, but it has been replaced by a blank vellum leaf. This mutilation is evidently of much older date than the others. A reference to page 98 will shew that there is a record of this in Karshuni.

The binding has disappeared, though part of its inner shell, composed of paper leaves pasted together, remains at the beginning of the book. The vellum is good without being of excessive fineness.

A noticeable fact is that the rubrics are in Syriac, though a few Karshuni words occur in that to Lesson 34. This points, I think, to an older date than that of any of the Gospel Lectionaries now extant, even to the time when Syriac held its own against Arabic as a spoken tongue; perhaps even to a time when its sway was undisputed. Any argument from the handwriting is beset with the initial difficulty that there is so little to compare it with. It is not so stiff as that of the Sinai Lectionary B of the Gospels, nor so upright as that of C. It has more resemblance to that of the Vatican Lectionary A, found by St. E. and J. S. Assemanus. But its character is much more regular, the final *nuns* are heavier, and the *gimels* have more sweeping tails.

The excellent facsimile, reproduced from a photograph of Mrs Gibson's by the Cambridge Engraving Company, obviates the necessity for my pursuing the subject any further.

Its Origin.

There can be no doubt that this is a Lectionary which was used by the Malkite branch of the Syrian Church. The origin of the three Gospel Lectionaries, one of which has been known since 1756, and the other two only since 1892-93, and the history of the dialect in which they are written, are both involved in so deep an obscurity that even the scant light which the rubrics of this book throw on them will be highly welcome. It is generally conceded that the dialect is probably that which our Lord spoke, and that which bewrayed Saint Peter. No other form of Syriac comes so near to the language in which the Targums were written, and of these one at least was in oral use in Palestine in the first century of our era. And it is surmised that the Jewish rabbis who fled from "Darum," i.e. from Southern Judaea, after the war with Hadrian, migrated to Galilee, and thenceforward clothed their writings in a Galilean dress¹. It has therefore seemed proper to call the dialect "Palestinian" rather than "Jerusalem" Syriac.

A suggestion has lately been made that it may possibly be Egyptian. In the "Liturgy of the Nile," recently acquired by the British Museum, and of which an account has been published by G. Margoliouth (Royal Asiatic Society's Journal for October, 1896), we find that in the service

¹ Dalman, *Grammatik des Jüdisch-Palästinischen Aramäisch*, p. 31.

for the rise of the river, one of the three lessons read is that from Genesis ii. 4-19. Dr Rendel Harris called my attention to the fact that in the rubric to Lesson 60 of our Lectionary, containing that very passage, we find the words **ܐܘܪܝܬܐ ܕܡܝܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ**, "and again the day of the consecration of the water of the inundation."

I still think that **ܐܘܪܝܬܐ** may be a mistake for **ܐܘܪܝܬܐ**, "baptism." Its third letter is not so decidedly formed as I could wish. It certainly resembles a **ܐ** more than a **ܐ**; and yet it is not so tall as other **ܐ**'s on the same page. But Gen. ii. 4-19 is a lesson so appropriate to the overflow of the great river which compasseth the whole land of Cush, and the coincidence of this passage being undoubtedly used for the consecration of the Nile water in Mr Margoliouth's Lectionary is so striking, that a question arises as to whether **ܐܘܪܝܬܐ** may not be a form of the verb **ܐܘܪܝܬܐ**, "to overflow."

ܐ and **ܐ** are sometimes interchanged in Palestinian Syriac. This may be observed in my forthcoming edition of the Gospel Lectionaries, e.g.

ܐܘܪܝܬܐ Codd. A and B, **ܐܘܪܝܬܐ** Cod. C (Mark xvi. 5);

ܐܘܪܝܬܐ Codd. A and B, **ܐܘܪܝܬܐ** Cod. C (John xix. 31);

ܐܘܪܝܬܐ Codd. A and B, **ܐܘܪܝܬܐ** Cod. C (Matt. xxviii. 5);

ܐܘܪܝܬܐ Codd. A and B, **ܐܘܪܝܬܐ** Cod. C (Mark xvi. 6);

ܐܘܪܝܬܐ Codd. A and B, **ܐܘܪܝܬܐ** Cod. C (Luke xxiv. 7).

ܐܘܪܝܬܐ Cod. A, **ܐܘܪܝܬܐ** Cod. B (John xi. 18).

ܐ and **ܐ** are likewise sometimes interchanged in **ܐܘܪܝܬܐ** Codd. A and B, **ܐܘܪܝܬܐ** Cod. C (Luke xvii. 12); **ܐܘܪܝܬܐ** Cod. A, **ܐܘܪܝܬܐ** Cod. B, **ܐܘܪܝܬܐ** Cod. C (John xii. 3); and so, I may add, are **ܐ** and **ܐ**. **ܐܘܪܝܬܐ** Cod. A, **ܐܘܪܝܬܐ** Codd. B and C (John i. 17).

This confusion of sibilants does not often occur, but yet it is logical to conclude that **ܐ** may also stand for **ܐ**. I am therefore willing to admit that my Lectionary may be Egyptian by something more than by the accident of its having been bought at Cairo.

If this be so, two theories are possible. First, the very startling one that the dialect is not Palestinian nor Galilean at all, and that the people who used it had their home in Egypt. But the evidence for this supposition is too slight; as it rests on a single doubtful letter; and it is counterbalanced by the fact, that the Gospel Lectionary of the Vatican was written either in the city of Antioch, or near Jerusalem. This, it is true, was in the 11th century, but it points to the survival of the dialect in that district for ecclesiastical purposes, and therefore to the continued existence of a community who had been in the habit of speaking it.

Secondly, that besides the host of Jews who had to fly from both Palestine and Galilee during the fearful oppression under which they suffered at the hands of the Romans during the early centuries of our era, there were Christian Syrians who found a refuge in Egypt and formed settlements there; and that thus in Egypt service-books were written, the same in tongue, though perhaps differing slightly in form, from those of the Malkite Syrians in Palestine.

The question as to whether these Malkites had their chief seat in Palestine or in Egypt is in no wise affected by the discovery of two Palestinian Gospel Lectionaries and of some fragments in the Convent of St Catherine. For though the Sinai peninsula has been the home of many Egyptian solitaries, it was almost as accessible to an Elijah fleeing from the threats of Jezebel, as to a Moses from the face of Pharaoh.

Mistakes in the Rubrics.

Another curious feature of this Lectionary is the mistakes that occur in some of the rubrics. **هلمكم** in the rubric to Lesson 12, and **هلمكم** in that to Lesson 13 may be merely, as Dr Nestle considers, examples of a transposition of letters which often occurs in foreign names. But what are we to say of Lesson 4 (Rom. ix. 30—x. 10) being labelled as from the Epistle to the Hebrews? Lesson 7 (Ephes. ii. 4—10) as from the Epistle to the Galatians? Lessons 8 and 9 (Ephes. ii. 13—22 and iii. 14—21) as from the Epistle to the Jews? Lesson 10 (Philippians ii. 5—11) as from Timothy? Lesson 11 (Philippians iv. 4—9) as from Romans? Lesson 34 (Titus ii. 11—15) as from an Epistle to Timothy? and Lesson 86 (1 Cor. xv. 1—11) as from the Epistle to the Romans? If the mistakes in the rubrics to Lessons 4, 8 and 9 had stood

text, in the numbering of chapters and verses. They are those of the Oxford edition, whose print is more agreeable to weak eyes than that of the really better one of Dr Swete. In the Index I have followed the order of Books which is most familiar to us, that of our English versions. I have done so by the advice of two very eminent scholars, who find that the scientific diversity observed in recent works results in a considerable tax on their patience.

I am indebted to my sister, Mrs James Y. Gibson, for helping me in the correction of proofs, a task which was much facilitated by our possession of the manuscript, also to Dr Eberhard Nestle, of Ulm, for much valuable advice. To him I have entrusted the task of writing the critical notes which so important an addition to our stock of Biblical documents demands, and for which he is peculiarly well fitted by his intimate knowledge of the Septuagint and of the problems connected with it. My sister has saved me the great trouble of compiling a Glossary, and what is due to the skill and diligence of the printers, speaks for itself.

AGNES SMITH LEWIS.

CAMBRIDGE,

September, 1897.

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CRITICAL NOTES

BY



PROF. EBERHARD NESTLE, D.D.

THE present Lectionary is by far the richest contribution which has been made to the Palestinian Syriac literature and language, since the so-called *Evangeliarium Hierosolymitanum* was published by Count Miniscalchi Erizzo in the years 1861 and 1864, and republished by Paul de Lagarde in 1892. This will be more apparent when we draw up a list of Biblical Texts, which have been at our disposal hitherto, and to which this Lectionary is a valuable addition. We have united both in one list, indicating those texts which are made accessible for the first time by means of the present Lectionary with larger figures, and denoting by the letters *a—e* the earlier works in which the Biblical portions are to be found.

These are the following:

a. Anecdota Syriaca. Collegit edidit explicuit T. P. N. LAND. Tomus quartus. Lugduni Batavorum, E. J. Brill, MDCCCLXXV. 4°, pp. 103–294. Fragmenta Syropalaestina, pp. 176–233 of the Introduction. Compare with this volume Theod. NÖLDEKE, Literarisches Centralblatt, 1876, n. 5, 143–148, and E. NESTLE, Theologische Literaturzeitung, 1876, n. 26, 668–671, and the paper of LAND himself, De zoogenaamde hierosolymitaansche of christelijk-palestijnsche Bijbelvertaling, in: Verslagen en Mededeelingen der K. Acad. der Wetenschappen. Afd. Letterkunde. Tweede Reeks, Deel v. bl. 196–208.

β. Biblical Fragments from Mount Sinai edited by J. Rendel HARRIS. London, C. J. Clay and Sons, 1890. No. 16, pp. xiv, xv. 65–68. Reproduced (from a transcript by F. Schulthess) in the Anhang (pp. 131–134) of the Idioticon des Christlich Palästinischen Aramäisch von Friedrich SCHWALLY. Giessen, J. Ricker, 1893. Comp. on the book of Harris,

O. v. GEBHARDT, Theol. Lit. Zeitg. 1890, 24, 589-591, on that of Schwally especially F. PRAETORIUS in the Zeitschrift der Deutschen Morgenlandischen Gesellschaft 1894, Vol. 48, 361-367. (There is one difference between the text of Harris and its repetition by Schwally: p. 67, l. 8, , Schwally p. 133, .)

γ. *Anecdota Oxoniensia*. The Palestinian Version of the Holy Scriptures. Five more Fragments recently acquired by the Bodleian Library. Edited with introduction and annotations by G. H. Gwilliam, B.D., Oxford, Clarendon Press 1893, 4° (Semitic Series, Vol. I., Part V.). With three facsimiles.

δ. *Anecdota Oxoniensia*. Biblical and Patristic Relics of the Palestinian Syriac Literature from MSS. in the Bodleian Library and in the Library of Saint Catherine on Mount Sinai. Edited by G. H. Gwilliam, B.D., F. Crawford Burkitt, M.A. and John F. Stenning, M.A. With three facsimiles, *ibid.* 1896 (= Semitic Series, Vol. I., Part IX.).

ε. The Liturgy of the Nile. The Palestinian Syriac Text, edited from a unique MS. in the British Museum, with a translation, introduction, vocabulary, and two photo-lithographic plates. By G. Margoliouth, M.A. Reprinted from the "Journal of the Royal Asiatic Society," London. David Nutt, 1897, 55 pp. (= Journal, October 1896, pp. 677-731). On p. 13 we read the following note: "The Biblical portions contained in the Service will be published separately in complete photographic facsimiles contained in eleven plates and will be accompanied by full textual and philological notes."

In these five (including the Lectionary six) publications we possess now

A. *Of the Old Testament* (including the Apocrypha).

Gen i. 1—iii. 24; vi. 9—ix. 19; xviii. 1 5. 18—xix. 30; xxii. 1 19.
ii. 4-19^f.

Exod. viii. 22^b—xi. 10; xxviii. 1-12^a δ.

Num. iv. 46, 47, 49—v. 2, 3, 4, 6, 8^γ.

Deut. vi. 4-16; vii. 25-26^a; x. 12—xi. 28; xii. 28—xiv. 3.
xiii. 6-17^a.

2 Kings ii. 19-22^f.

3 Kings ii. 10^b-15^a; ix. 4, 5^a δ

Psalms¹ **viii.** 2, 3; **xxi.** 2, 19; **xxii.** 1, 5; **xxiv.** 1, 2; **xxix.** 2, 4; **xxx.** 2, 6; **xxxiv.** 1, 11; **xxxvii.** 2, 18; **xl.** 2², 5, 7; **xliii.** 12-27; **xliv.** xlv. xlv. xlviii. 15 ff.; **xlix.** 1-9^a; **liv.** 2, 22; **lv.** 7 ff.; **lvi.** 1-7^a; **lxiv.** 2, 6; **lxviii.** 2, 3, 22; **lxxvi.** 2, 21; **lxxvii.** 52-65; **lxxxii.** 1-10^a; **lxxxiv.** 2, 8; **lxxxv.** 1, 15, 16; **lxxxvii.** 2, 5, 6, 7, 18; **lxxxix.** xc. 1-12^a; **xcvii.** 1, 8, 9; **ci.** 2, 3.

Prov. **i.** 1-9, 10-19; **ix.** 1-11.

ix. 1-11^a.

Job **xvi.** 1-xvii. 16; **xxi.** 1-34; **xxii.** 3-12^δ.

xxi. 1-9^a (only 18 words)

Wisdom of Sol. **ix.** 8^b-11, 14-x. 2^δ.

Amos **ix.** 5-14^a ^ε; **viii.** 9-12.

Micah **v.** 2-5.

Joel **i.** 14-ii. 27; **iii.** 9-21.

Jonah (the whole).

Zech. **ix.** 9-15; **xi.** 11^b-14.

Is. **iii.** 9^b-15; **vii.** 10-16; **viii.** 8-xi. 16; **xii.** 1-6; **xiv.** 28-32;

xi. 6-10^a

xv. 1-5^a; **xxv.** 1-3^a; **xxxv.** 1-10; **xl.** 1-8, 9-17; **xlii.** 5-10, 17-xliii.

xl. 1-8, 9-12^a

14; **xliii.** 10-15-21; **xliv.** 2-7; **l.** 4, 9; **lii.** 13-liii. 12; **lx.** 1-22; **lxi.** 1-11; **lxiii.** 1-7.

Jer. **xi.** 18-20.

B. *Of the New Testament* (besides the Gospels).

Acts **i.** 1-14; **ii.** 22-36; **xiv.** 6-13^a; **xvi.** 16-34^ε.

James **i.** 1-12.

Rom. **i.** 1-7; **iii.** 19-iv. 12; **v.** 1-11; **vi.** 3-11; **viii.** 2-11; **ix.** 30-x. 10; **xii.** 1-xiii. 5; **xiv.** 14-xv. 6.

1 Cor. **i.** 18-25; **x.** 1-4; **xi.** 23-32; **xv.** 1-11.

¹ The numbering of the *Psalms* is that of the Greek Bible (Swete's Septuagint); the same edition is followed in the order of the biblical books; therefore the Wisdom of Solomon stands between Job and Amos, and the Minor Prophets before Isaiah and Jeremiah.

² The underlined passages are contained twice in the Lectionary; the leaf described on p. cxxxviii contains 1 Kings i. 1; Ps. xli. 1, 4; Job vii. 21.

2 Cor. **v. 14—vi. 10.**

Gal. **ii. 3-5, 12-14; iii. 17, 18^B; iii. 24—iv. 7; vi. 14-18.**

iii. 24-28^B

Ephes. **i. 3-14, 17—ii. 10, 13-22; iii. 14-21.**

Phil. **ii. 5-11; iv. 4-9.**

Coloss. **i. 12-20; ii. 8-15; iv. 12-18^Y.**

1 Thess. **i. 1-3; iv. 3-15^Y, 13-18.**

Heb. **i. 1-12; ii. 11-18; ix. 11-15; x. 19-25, 32-38; xi. 32-40.**

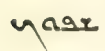



1 Tim. **iii. 14-16.**




2 Tim. **i. 16—ii. 10.**

i. 10—ii. 7^Y.

Tit. **i. 11—ii. 8^Y, 11-15.**

Considering that the former publications were taken chiefly from palimpsests, containing sometimes only poor fragments of the Biblical portions just quoted, we cannot be thankful enough for the rich harvest to be gathered from the present Lectionary. It is of special advantage, that it has six lessons twice (from Prov., Zech., Is., Phil., Hebr., one of them Is. xl. 1-8 already contained in Land's Anecdota)¹. A closer comparison of these parallel passages will be of the highest interest. Here it must suffice to point out the increase of our knowledge, afforded by this Lectionary. These texts are of great value, first, for the students of Semitic languages, and secondly, for lovers of the Bible. Our linguistical knowledge can be improved by them as to Grammar and Dictionary. I give one example for either case.

(a) In the latest publication on Palestinian Syriac, in the Liturgy of the Nile above mentioned, G. Margoliouth writes (p. 56), on the form  occurring (p. 26) Am. ix. 6 for *ἐκχέων* "evidently an active participle, analogous to the Samaritan form." In the present Lectionary several examples of this form will be found, which clearly show that it is no participle at all, but merely a perfect written with **ܐ**: cf. p. 13, 14  and , 22, 13 , etc.

(b) As to the *Dictionary*: p. 119, 18, we read  corresponding to *ἐμόλυνα* Is. lxiii. 3 (in the Codex Marchalianus). What is ? Here we have again the spelling with **ܐ** for the vowel *a*;  is the

¹ Isaiah xl. 1-8 is found a fourth time on the leaf described on page cxxviii. A. S. L.

1 s. perf. Peal of a root **לחץ**. This root, which does not occur in our present Hebrew Dictionaries, was found by the Septuagint, Ezek. vii. 17, xxi. 7, (12) **כָּל-בְּרָכִים תִּלְכְּנָה מֵיָם**, πάντες μηροὶ μολυνθήσονται ὑγρασίᾳ.

The root **לכלך** is to be found in Buxtorf's Lexicon Talmudicum and one might even ask, whether it ought not to be received into the Hebrew Dictionary, on the ground of these passages in Ezekiel.

But the chief interest gathers round the Biblical texts contained in this Lectionary. The fact that it was necessary to quote the Codex Marchalianus in the above mentioned passage, instead of the common texts, shows its importance for the textual criticism of the Septuagint, and it has also interesting readings for the New Testament. Some of these have no other attestation; for instance James i. 1 "twelve tribes of *Israel*"; 1 Cor. i. 24 "the wisdom of the *Father*" (instead of "God"). In other passages the reading of this Syriacised Lectionary agrees with that of other Greek Lectionaries (Romans xii. 7, ὁ διακονῶν **Σ**^c ...lectt.⁸), but especially with that of the codices FG.

The following Notes are divided into two classes; the first refers to the Grammar and Language of the Syriac Text; the second to the nature of the underlying *Greek* Text and the question, whether there was once a complete translation of the Bible into the Palestinian Syriac dialect. Though the Lectionary adds so much to the Biblical portions which are available for this investigation, it clearly proves the contrary; viz. that they were not taken from an earlier complete translation of the Bible, but that each single lesson was translated *ad hoc*, from a Greek Lectionary.

The first part of the Notes follows the order of the Lectionary, quoting pages and lines of the printed text, the second the order of the Books of the Bible, quoting chapter and verse, in the Old Testament from the Cambridge Septuagint¹, in the New Testament from the edition of Westcott and Hort.

Students not yet sufficiently acquainted with the characteristics of this dialect will best begin their reading with the easy passages from Genesis, Exodus and Deuteronomy. For the Grammar readers may still be referred to the sketch which Noeldeke published after the appearance

¹ The numbering of chapters and verses in the text for the Old Testament Lessons is that of the Oxford Septuagint (1875). But there is no divergence between that and Dr Swete's, except in Gen. ii. 25, which he counts as iii. 1^a, and in the verses of the Psalms. This, however, is so slight that I trust it will cause no inconvenience. A. S. L.

of Miniscalchi's Edition, in Vol. 22 of the *Zeitschrift der deutschen morgenlandischen Gesellschaft*¹.

I. NOTES ON THE SYRIAC TEXT.

p. 2, l. 1. ܡܚܝܬܐ: note the orthography, cf. 11, 6 and ܡܚ 11, 6; ܡܚ 11, 5; ܡܚ 48, 21; 57, 21.

2. ܐܡ ܐܢܐ: I know at present of no other example of this liturgical formula, which in connexion with the following ܠܠܗ ܠܠܗ must correspond to our "as it was"; ܐܢܐ = *νυν* is very frequent in this dialect. How G. Hoffmann explains the origin of the form, see ZDMG, 32, 762. For ܠܠܗ ܠܠܗ we meet elsewhere ܠܠܗܝܡ ܠܠܗܝܡ or ܠܠܗ ܠܠܗܝܡ ܠܠܗܝܡ (10, 15).

3. ܡܢܐܝܢܐ: the root is used in Hebr., Arab. and Targum, but not in Syriac; see Schwally, p. 64, and in this Lectionary, 26, 12; nouns in ܡܢܐ- are very frequent in this dialect; comp. ܡܢܐܝܢܐ, ܡܢܐܝܢܐ.

4. "We write ܡܠܐܩܐ ܡܠܐܩܐ, ܡܠܐܩܐ ܡܠܐܩܐ," literally "the apostolate of St Paul the apostle." The first word is probably a translation of the *terminus technicus* ἀπόστολος, under which name Lectionaries taken from the Epistles are distinguished from those called εὐαγγελιστάρια or εὐαγγέλια. The title πραξαπόστολος is more accurate, as these Lectionaries include also parts of the Acts; see Scrivener's *Introduction*, (4th ed.) I. p. 74, Gregory-Tischendorf, p. 687 ff.

ܡܠܐܩܐ is commonly written with a final ܐ, as ܡܠܐܩܐ under the influence of ܐ with ܐ; we find however ܡܠܐܩܐ, Rom. i. 1, p. 16, 7; *vice versa* also ܡܠܐܩܐ; comp. also ܡܠܐܩܐ 76, 14; ܡܠܐܩܐ 14, 9.

ܡܠܐܩܐ ܡܠܐܩܐ does not seem to be a Greek formula, but is probably due to the Syriac translator, or copyist; for ܡܠܐܩܐ we find also the spellings ܡܠܐܩܐ 28, 24 and ܡܠܐܩܐ 41, 4; ܡ and ܡ, vary in the same line, 32, 17; 35, 4.

¹ I am preparing a new Grammatical Sketch, for which I was able to use the new edition of the *Evangeliarium Hierosolymitanum*, which will be published by Mrs Lewis from the two Sinai MSS. compared with Lagarde's edition of the Vatican MS. I hope to publish it, in German and English, in the course of the present year.

if Peal, it is an incorrect rendering of *καταισχύνει*, if Pael, it is the first instance of this form; Peshito and Philoxenus ܕܡܡܡܐ part. Afel.

ܐܠܠܐ: cf. Schwally, 21.

16. ܠܠܠܐ: Schwally, 48; the stat. abs. is written ܠܠ, 27, 17.

17. ܕܡܡܡܐ: masculine, despite the preceding ܢܐܡ; ܡܡܐ is masc. and fem.

3. 1. ܠܠܠܐ: forthcoming forms ܠܠܠܐ, ܠܠܠܐ, ܠܠܠܐ 45, 4; ܠܠܠܐ in the formula ܠܠܠܐ ܠܠܠܐ ܡܡ 80, 1; ܠܠܠܐ 9, 4, 7, 12.

4. ܡܡܡܡܐ: a misspelling for ܡܡܡܐ of his death.

5. ܐܡܡܐ: the inverted ܐ frequently occurs in these manuscripts for hardened ܕ, cf. 23, 6 ܐܠܠܐ (and *vice versa* ܕ stands for ܡ, for instance ܕܠܠܐ); this spelling confirming the double ܒܒ of ܐܒܒܐ in the N.T., and (partially) the observation of the Syrian grammarians that ܠܠܐ, ܠܠܐ with Rukkaka means the natural father, ܠܠܐ, ܠܠܐ the spiritual father. Schwally (p. 2) still considered that in this dialect it is impossible to make out whether ܕ was soft or hard. That ܠܠܐ regularly stands for *πατήρ μου* is important for the *Lord's Prayer*, Matt. vi. 9 and Luke xi. 2 (where most MSS. have merely *πάτερ*), and Rom. viii. 15, Gal. iv. 6. Also Mc. xiv. 36 and all the passages in the Gospel of John and elsewhere, where the Greek MSS. vary between *ὁ πατήρ* and *ὁ πατήρ μου*. I cannot understand what P. Smith intended by his special paragraph for this usage beginning "ܠܠܐ more Chaldaico." It cannot be a mere misprint, because he says: Miniscalchi *meus* omisit et legisse videtur ܠܠܐ. Was there a time when *abān* (or *abāi*) was appointed to be read?

6, 7. ܡܡܡܐ, ܠܠܐ: note this rendering of *σύμφυτος*, which ought to be added to the long list of similar renderings in the *Thesaurus*, col. 592; cf. ܠܠܐ ܠܠܐ *συγγενής*, ܠܠܐ ܠܠܐ *σύμμορφος*, etc., comp. 97, 12.

7. ܠܠܐܠܠܐ: *γεγόναι*: this substitution of the passive "to be made," for "to be" has its analogies in other languages.

ܐܠܠܐ ܠܠܐܠܐ: very pleonastic; comp. Luke iii. 22 (*σωματικῶ*) *εἶδε* *ὡς*.

14. ܠܠܐ: Though P. Smith, 2211, had already quoted ܠܠܐ

ܐܡܠܬ from the Evangelium, Mc. x. 42, Schwally completely omitted this interesting verb from his Idioticon. It is impossible to say whether it here stands for *κυριεύει* or *κυριεύσει*; comp. ܐܝܡܬ 45, 19; ܐܝܡܬ 47, 10; ܐܝܡܬ 82, 16; ܐܝܡܬ 86, 17, etc.

15. ܐܝܡܬ: again pleonastically, see next line.

17. ܐܝܡܬ ܐܡܬ: the rendering of the imperative in this way is frequent; comp. 10, 17; 21, 10, 18; 25, 16; 39, 10; 46, 14; 49, 5; 50, 20, 21; 51, 1 ff.; 96, 14, 15; comp. also 21, 17 ܐܝܡܬ ܐܡܬ.

18. ܐܝܡܬ ܐܡܬ ܐܝܡܬ. We find regularly in this dialect ܐܡܬ ܐܝܡܬ for the simple *Ἰησοῦς* of the Greek texts; but the repetition of ܐܝܡܬ is rather uncommon.

4, 1. ܐܝܡܬ: see ܐܝܡܬ 24, 12, and ܐܝܡܬ ܐܝܡܬ ܐܡܬ 89, 5.

2. ܐܡܬܐ: the regular spelling in this dialect; see on it Lagarde, *Mittheilungen*, 2, 358, and compare with it the differentiation between *Josua* and *Jesus*.

ܐܡܬ: to be vocalized ܐܡܬ.

3. ܐܝܡܬ: the 3rd f. perf. with suff. is not frequent; in the common Syriac it would be ܐܝܡܬ 'charrertan.'

ܐܡܬܐ: on the root—not in Schwally or Brockelmann—see Levy, *Chald. Wörterbuch* 2, 565; Joel iii. 10, p. 64, 5.

4. ܐܡܬ: note the orthography; probably Pael, though under the influence of ܐ the Pael will have *a* like the Peal.

5, 6. ܐܝܡܬ ܐܡܬ ܐܡܬ: very periphrastic.

6. ܐܡܬ: the use of ܐܡܬ is very prominent in this dialect.

9. ܐܡܬ: I should read ܐܡܬ ܐܡܬ ܐܡܬ, as ܐܡܬ 1. 10.

11. ܐܡܬ: although both subject ܐܡܬܐ and predicate ܐܡܬܐ, are feminines.

13, 14. ܐܡܬ ܐܡܬ ܐܡܬ ܐܡܬ: a freedom of construction not possible in Hebrew: "please God they can not."

16. ܐܡܬ: the use of this particle is very curious; cf. 5, 16; 6, 1.

20. ܐܡܬ ܐܡܬ: the spirit of Him who; note ܐܡܬ for ܐܡܬ.

22. ܐܡܬܐ: note the orthography; we have ܐܡܬܐ (like ܐܡܬ, ܐܡܬ, ܐܡܬ, ܐܡܬ), ܐܡܬܐ, ܐܡܬܐ 13, 5.

5, 1. **ܠܚܝܬ**: cf. **ܠܚܝܬ**, **ܠܚܝܬܐ**, **ܠܚܝܬܐ ܠܚܝܬܐ** 98, 1; **ܠܚܝܬܐ ܠܚܝܬܐ**, **ܠܚܝܬܐ** (32, 23; 65, 7; 70, 15).

3. **ܠܚܝܬܐ**: a nice example of freedom in using the simple accusative, or **ܠ** (next line, **ܠܚܝܬܐ**, because the object precedes).

4. **ܠܚܝܬܐ**: read **ܠܚܝܬܐ**.

5. **ܠܚܝܬܐ** = why; interesting because the common form for "why" is not **ܠܚܝܬܐ**, but **ܠܚܝܬܐ**.

7. **ܠܚܝܬܐ**: not **ܠܚܝܬܐ** is used in these texts.

8. **ܠܚܝܬܐ**: like **ܠܚܝܬܐ** also **ܠܚܝܬܐ** is used in various ways.

9. **ܠܚܝܬܐ**: note orthography. Though it is written exactly like **ܠܚܝܬܐ** we must not suppose that the difference between the imperfects in *a* and *o* has disappeared; I noted similar spellings, such as **ܠܚܝܬܐ**, (**ܠܚܝܬܐ**), **ܠܚܝܬܐ**, **ܠܚܝܬܐ**, **ܠܚܝܬܐ**, **ܠܚܝܬܐ**.

10. **ܠܚܝܬܐ**: the variation between **ܠܚܝܬܐ** and **ܠܚܝܬܐ**, or even **ܠܚܝܬܐ** is very curious; see Glossary.

11. **ܠܚܝܬܐ** = **ܠܚܝܬܐ**, Afel from **ܠܚܝܬܐ**.

14. **ܠܚܝܬܐ**: whether **οὐχ** was omitted by the copyist or the translator, or in the Greek text, cannot be ascertained; for frequent cases of this kind see Nestle, *Einführung in das griechische Neue Testament*, p. 95.

ܠܚܝܬܐ ܠܚܝܬܐ ܠܚܝܬܐ: two genitives governed by one noun: the end of God of the Law: i.e. the Divine end of the Law; rather harsh.

15. **ܠܚܝܬܐ**: the other spelling is **ܠܚܝܬܐ**, as with the imperfect of **ܠܚܝܬܐ**, or **ܠܚܝܬܐ** 5, 19 and **ܠܚܝܬܐ**.

18, 19. **ܠܚܝܬܐ**: seems to be in both cases Peal, in the first a free rendering of *καταγαγεῖν*; and thus **ܠܚܝܬܐ**; in this form *o* may be original as well as the Syriac **ܠܚܝܬܐ**.

21. **ܠܚܝܬܐ**: we find **ܠܚܝܬܐ**, **ܠܚܝܬܐ**, **ܠܚܝܬܐ** (56, 1), **ܠܚܝܬܐ**, **ܠܚܝܬܐ**, **ܠܚܝܬܐ** 78, 14.

6, 4, 5. Note the difference between the masculine **ܠܚܝܬܐ** **ܠܚܝܬܐ** and the feminine **ܠܚܝܬܐ** **ܠܚܝܬܐ**, both for the neuter of the Greek text.

6. **ܠܚܝܬܐ**: **ܠܚܝܬܐ** 113, 8; **ܠܚܝܬܐ ܠܚܝܬܐ** 105, 4.

10. ܐ ܠܐ: quite parallel to ܐ ܠܡ 4, 20. On the different spellings of the pronoun, the margin of the *Evangeliarium* to be published by Mrs Lewis and Mrs Gibson will give many examples.

11. ܐܪ ܕܐܡ: ܐܪܬܐ; comp. l. 14, 9, 12 and Schwally, p. 24.

19. ܐܡܬܐܡܝܬܐ: see 13, 13, a misprint for ܐܡܬܐܡܝܬܐ, and thus 8, 2, 13; the root, though not the form, occurs in Syriac; nouns of this form are very frequent in the Palestinian dialect, cf. ܕܬܐܡܝܬܐ, ܕܬܐܡܝܬܐ, ܐܡܝܬܐ, ܕܬܐܡܝܬܐ, ܕܬܐܡܝܬܐ, ܐܡܬܐܡܝܬܐ (55, 5), ܕܬܐܡܝܬܐ, ܕܬܐܡܝܬܐ, ܕܬܐܡܝܬܐ, ܕܬܐܡܝܬܐ.

7, 6. ܐܡܝܬܐ: this Greek word appears in all sorts of spellings.

8. ܕܬܐܡܝܬܐ: cf. ܕܬܐܡܝܬܐ 65, 7 = ܕܬܐܡܝܬܐ 114, 1; ܕܬܐܡܝܬܐ 70, 15.

14. ܐܡܬܐܡܝܬܐ ܐܡܝܬܐ ܕܬܐܡܝܬܐ ܕܬܐܡܝܬܐ: three ܐ, one after the other.

17. ܐܡܝܬܐ ܕܬܐܡܝܬܐ: Afel: He (God) placed him, not, He (Christ) placed himself. There is no example as yet known of this form; but comp. ܕܬܐܡܝܬܐ beside Syriac ܕܬܐܡܝܬܐ.

8, 9. ܐܡܝܬܐ: this spelling explains how the Septuagint can translate ܐܡܝܬܐ Jer. v. 10 by ὑπολίπεσθε = ܐܡܝܬܐ (not recognized by Workman).

10. ܐܡܝܬܐ: ܐܡܝܬܐ, ܐܡܝܬܐ 105, 5; ܐܡܝܬܐ 33, 7; ܐܡܝܬܐ 52, 12.

9, 1. ܐܡܝܬܐ: ܐܡܝܬܐ 115, 11.

ܐܡܝܬܐ ܕܐܡܝܬܐ: How was such a heading possible? to the "Judeans", is it a confusion with "to the Hebrews," or "by Judas"? At the time of the last illness of the late Emperor of Russia, many German newspapers, the *Norddeutsche Allgemeine Zeitung* at their head, had the statement that a pope went to him to pray over him and to anoint him with oil according to the advice given by "St Paul" in the Epistle to the "Jacobbeans" (see *Christliche Welt* 1894, col. 1063). Have we here a Syriac parallel to this? According to Scrivener l. p. 86, Eph. ii. 14-22 is read *κυριακῇ* καὶ after 2 Cor. xi. 1-6; in the Nestorian Church Eph. ii. 4—end on the Sixth Sunday of the Resurrection (Maclean, p. 277); on the Fifth Sunday Hebr. x. 19-37.

3. ܐܡܝܬܐ: We find in the Lectionary the forms of this word ܐܡܝܬܐ, ܐܡܝܬܐ 94, 20; ܐܡܝܬܐ 15, 2, 94, 23; ܐܡܝܬܐ 15, 7 beside ܐܡܝܬܐ l. 3; ܐܡܝܬܐ 94, 21.

5. **ܕܚܕܝܕ**: note the orthography; not yet found in the *Thesaurus*, 2195; on the spelling with **ܕ** comp. **ܕܝܕܐ** 17, 13. If there is any connection between **ܚܕܝܕ** and μέσος, we should compare Guglielmo Franchi, *Sole della lingua santa* (Bergamo 1591, p. 22), who in order to explain the different pronunciation of **ܝ** and **ܝ̈** adduces "un bellissimo esempio" from the *Principij della lingua Toscana* of Claudio Tolomei, scil. mezzo = medesimo = medius = **ܝ**, and mezzo = maturus = **ܝ̈**.

17. **ܕܚܕܝܕ**: note the orthography; **ܕܚܕܝܕ ܕܡܪܝܡ** cannot be "a holy temple of the Lord." Read **ܕܚܕܝܕܐ**.

10, 1. **ܕܚܕܝܕܐ**: **ܕܚܕܝܕܐ** 116, 10.

2. **ܕܚܕܝܕܐ**, **ܕܚܕܝܕܐ**: on **ܕܚܕܝܕܐ**, cf. above on 2, 11, 3, 15; the status absolutus **ܕܚܕܝܕܐ** 11, 7.

3. After **ܕܚܕܝܕܐ** the word for πατριὰ is missing.

5. **ܕܚܕܝܕܐ**: in no other dialect is **ܕܚܕܝܕܐ** so frequently used for ἄνθρωπος; this is of importance for the question of the original meaning of ὁ υἱὸς τοῦ ἀνθρώπου in the N.T.

9. **ܕܚܕܝܕܐ**: an interesting spelling for **ܕܚܕܝܕܐ**.

16. **ܕܚܕܝܕܐ**: probably = **ܕܚܕܝܕܐ** 118, 6; comp. on 7, 8.

How can this lesson from Phil. ii. be inscribed "to Timothy"? In the Greek Church they begin to read Philippians on Monday of the 25th week (see Scrivener, p. 86, n. 3); the Nestorians read Phil. i. 27—ii. 12 on Sunday after the Ascension; on Ascension day two lessons from 1 Timothy.

17. **ܕܚܕܝܕܐ**: write **ܕܚܕܝܕܐ**.

11, 12. **ܕܚܕܝܕܐ** = τὸ ἐπιεικὲς ὑμῶν is of unusual interest; the chief meaning of **ܕܚܕܝܕܐ**, Hebr. **דְּרֹךְ** being φρόνιμος, wise, from Gen. iii. 1 to Matt. x. 16 in the Peshito and the Syro-Palestinian; but here it must be = *forbearing*, or rather *gentle* and *kind*. Now compare Luke xvi. 8 "and his lord commended the unrighteous steward ὅτι φρονιμῶς ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἵματος τούτου φρονιμώτεροι ἢ περὶ τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενεάν τὴν ἐαυτῶν εἰσιν." This cannot mean—as it is still translated in the R.V.—the children of this world are *for their own generation* (or *age*) wiser, but, they behave towards their fellow men more wisely, i.e. kindly and gently, than many pious people do towards their fellows. Jesus must have observed that piety is sometimes combined with hard, unkind or avaricious behaviour towards the brethren; therefore He recommended His disciples to be **ܕܚܕܝܕܐ**.

13. **𐌸𐌳𐌹𐌺**: besides this spelling we find **𐌸𐌳𐌹𐌺**, **𐌸𐌳𐌹**, **𐌸𐌳𐌹𐌺**, see Schwally, 41.

18. **𐌸𐌳𐌹𐌺**: this must be some form for **𐌳𐌹𐌺**; we have **𐌳𐌹𐌺** 4, 16; **𐌸𐌳𐌹𐌺** 48, 9; **𐌳𐌹𐌺** 48, 8; **𐌳𐌹𐌺** 12, 15, 16; **𐌳𐌹𐌺** 36, 16; **𐌸𐌳𐌹𐌺** 53, 14; at present I know no other example of it.
𐌸𐌳𐌹𐌺: see the Glossary.

20. **𐌸𐌳𐌹𐌺**: beside **𐌸𐌳𐌹𐌺** l. 21; in Luke xiv. 10 we have the st. abs. **𐌸𐌳𐌹𐌺**, like **𐌸𐌳𐌹𐌺** 6, 17; the masculine form is not yet found elsewhere.

12, 2. **𐌸𐌳𐌹**: the fact that the simple preposition *ἐν* almost regularly corresponds in this dialect to **𐌸𐌳𐌹** is of value for the question, what is the meaning of *ἐντὸς* in a passage like Luke xvii. 21 *ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν*?

4. **𐌸𐌳𐌹𐌺**: comp. **𐌸𐌳𐌹𐌺** 120, 6; **𐌸𐌳𐌹𐌺** **𐌸𐌳𐌹𐌺** 34, 17.

𐌸𐌳𐌹𐌺 **𐌸𐌳𐌹𐌺**: either a transposition from Colossians or from Thessalonians; comp. the similar form 13, 1. Col. i. 1-21 is read among the Nestorians on 'New Sunday' (Maclean, p. 275).

5. **𐌸𐌳𐌹𐌺**: various spellings; **𐌸𐌳𐌹𐌺** 21, 11; **𐌸𐌳𐌹𐌺** 44, 7; **𐌸𐌳𐌹𐌺** 74, 18; **𐌸𐌳𐌹𐌺** 97, 18.

6. **𐌸𐌳𐌹** = **𐌸𐌳𐌹**; also l. 9; **𐌸𐌳𐌹** 64, 5.

14. **𐌸𐌳𐌹𐌺**: we should be justified in striking out **𐌸𐌳𐌹**.

13, 1. **𐌸𐌳𐌹**: it is interesting to find **𐌸** (= **𐌸**) also in this dialect, cf. P. Smith, 529.

3. **𐌸𐌳𐌹𐌺**: corresponds exactly to Neo-Hebr. **מִפְּתָח** or **מִפְּתָח**.

4. **𐌸𐌳𐌹**: again **𐌸** = **𐌸**.

14. On spellings like **𐌸𐌳𐌹** and **𐌸𐌳𐌹** see above p. xvi; **𐌸𐌳𐌹** 22, 13.

17. **𐌸𐌳𐌹**: we should expect the feminine.

19. **𐌸𐌳𐌹**: *θριαμβεύσας*. Should we think of any form of *πομπή*? But why not **𐌸**?

14, 4. **𐌸𐌳𐌹**: comp. ll. 12, 13; the use of this verb and its confusion with **𐌸𐌳𐌹** will explain the reading of the Sinai Palimpsest in John iv. 25, **𐌸𐌳𐌹** for *ἀναγγελεῖ*.

the 30th May by the Greek monks of Italy (with his whole family); since the 11th century by the Greek Church on the 30th January (with Gregory of Nazianzen and John Chrysostom). Comp. the *Kalendarium Manuale utriusque ecclesiae* (by Nic. Nilles, 2nd edit. Vol. I. 1896).

If the Epistle to the Romans were lost in Greek it would be a difficult task to restore its text from the present translation, despite its attempted faithfulness.

19. **𐌺𐌹𐌸𐌰**: the form **𐌺𐌹𐌸𐌰** is not found, it seems, in this dialect. On their use in the Bible see the Massoretical notice at the end of the (Nestorian) Psalters, which states that there is no **𐌺𐌹𐌸𐌰** in David, as there is no **𐌺𐌹𐌸𐌰** in the Apostle, but in David eighteen **𐌺𐌹𐌸𐌰** (*Liber Psalmorum* [edidit Bedjan] p. 117).

17, 3. **𐌹𐌶𐌰**: l. 10 **𐌹𐌶𐌰**; on the spelling cf. 9, 5 (not mentioned by Schwally, p. 101).

16. **𐌹**: P. Smith, 250, quotes only one example of **𐌹** "forte ubi: **𐌹𐌸𐌰 𐌹𐌶𐌰 𐌹 𐌹𐌶𐌰 𐌹𐌶𐌰**," Schwally has only **𐌹**, which is the regular form also in our Lectionary.

18, 3. **𐌹𐌶𐌰**: note the orthography; **𐌹** belongs to **𐌹**, and **𐌹** is not as it might appear in print (**𐌹**) *mater lectionis* after **𐌹**. The form is perfect, not imperfect.

5. **𐌺𐌹𐌸𐌰**: the feminine as neuter, as in the Peshito, Gen. xv. 6; in l. 8 the masculine **𐌺𐌹𐌸𐌰** seems caused by the preceding, to be line 6.

7. **𐌹𐌶𐌰**: again a passage where the negative particle has been omitted.

11. **𐌹𐌸𐌰 𐌹𐌶𐌰**: an interesting example of word-composition, here treated as plural, though it has no plural ending; write **𐌹𐌸𐌰**.

12. **𐌹𐌸𐌰** is to be taken as plural.

23. **𐌹𐌸𐌰 𐌹𐌶𐌰**: a free, yet clear rendering of *τοῖς στοιχοῦσιν τοῖς ἔχουσιν*.

19, 3. **𐌹𐌶𐌰**: the same form as above **𐌹𐌶𐌰**; comp. 23, 14, 15.

6. **𐌹𐌸𐌰**: no doubt **𐌹𐌸𐌰** is to be read.

16. The names are greatly disfigured; **𐌹** = **𐌹**, **𐌹** = **𐌹**, not **𐌹** as in the Peshito, **𐌹** = **𐌹**.

19. כְּחַיִּים: the Syriac form is כְּחַיִּיָּם. No example of it has yet been found in Palestinian Syriac.
- 20, 2 ff. The punctuation is very strange.
9. חַיִּיָּם: this form is not yet in the *Thesaurus*.
13. אֵל שַׁכָּר: the common way to give the Greek προ- in this dialect, though מוֹסַר is also found (50, 21); see 79, 3, 10.
16. לִי חַיִּיָּם חַיִּיָּם: periphrastic for γράφω σοι. For חַיִּיָּם write חַיִּיָּם ἐλπίζων. חַיִּיָּם is written in various ways.
20. חַיִּיָּם חַיִּיָּם: see Part II. of these Notes (p. lxxiv).
- 21, 5. ,חַיִּיָּם: see Glossary.
8. חַיִּיָּם: write חַיִּיָּם חַיִּיָּם.
11. אֵל: with imperfect for the Greek infinitive; cf. אֵל חַיִּיָּם 26, 18; 28, 5, 24.
16. חַיִּיָּם: i.e. ,חַיִּיָּם (Heb. חַיִּיָּם) = ,חַיִּיָּם.
17. חַיִּיָּם ,חַיִּיָּם: on this way of expressing the imperative, see note on 3, 17.
20. חַיִּיָּם: for κακοπαθῶ, write (probably) חַיִּיָּם.
- 22, 5. חַיִּיָּם חַיִּיָּם: חַיִּיָּם is not yet clear to me.
10. חַיִּיָּם: assonance to φέρων.
11. חַיִּיָּם: we should expect חַיִּיָּם, the purification.
14. חַיִּיָּם: τίμι; not so in Hebrew or Syriac.
- חַיִּיָּם: the suffix of the 1st pers. sing. would be explained, if the translator had connected these words with the following.
- 23, 3. חַיִּיָּם: κατ' ἀρχὰς might have been quoted for Gen. i. 1 (see below p. xl); and thus חַיִּיָּם 24, 4; cf. further 35, 21, 22.
6. חַיִּיָּם: comp. on 2, 5.
- חַיִּיָּם: not clear.
9. חַיִּיָּם: the forms of the proper names deserve special investigation. How does it come about that /saiah so frequently loses its first letter? The rest is not a transcription of the Greek.
10. חַיִּיָּם: חַיִּיָּם has regularly lost its נ; cf. 68, 21, 23, חַיִּיָּם and חַיִּיָּם 24, 6; 30, 15.
- 24, 7. חַיִּיָּם חַיִּיָּם: the status estr. pl. is not often spelt with ח; but cf. 51, 19 חַיִּיָּם חַיִּיָּם and חַיִּיָּם beside חַיִּיָּם etc.

9. **אָסא**: read **אָסא**.

11. **אָסאָר**: **ר** is here *mater lectionis*.

25, 6. **אָסא**: note the orthography; not mentioned in P. Smith or Schwally.

10. **אָסאָר**: for **אָר** we might expect **אָר** or **אָר**.

16. **אָסא** is (plural of the) imperative Pael.

17. **אָסאָר**: Schwally explains the forms as Afel; but they might be Peal, the **א** coming in under the influence of **א**.

18. **אָסאָר**: in Egypt, is of course a misspelling for **אָסאָר** *ἐν παγίδι*.

19. **אָסאָר**: Greek *ἐγκαθήμενοι*. At first everybody will be inclined to write **אָסאָר** or **אָסאָר**; but the form occurs too frequently. **אָסא** must have been used in this dialect in a similar way as in German: es gibt Leute "dat homines"; comp. 26, 21; but 27, 17 **אָסאָר**; 69, 5 and 6; 85, 11; 95, 22.

26, 9. **אָסא**: is here not **אָסא** *who*, but **אָסא** *ἔθνος*.

11. **אָסא**: write **אָסא**.

16, 17. **אָסא**, **אָסא**: compare the *termini technici* of Hebrew grammar, *Mil'el* and *Milra'*.

19. **אָסא**: *πίε*, therefore **אָסא**.

27, 4. **אָסא**: write **אָסא**.

17. **אָסא**: *ἐφ' ὕβρει*, is not yet in P. Smith or Schwally.

28, 12. **אָסאָר אָסאָר**: *ἐν τοῖς δάσεσι τοῦ δρυμοῦ*, not in P. Smith or Schwally, from the root **אָסא**, not **אָסא**, but how about 30, 12 **אָסאָר** *τὴν ὕλην*? On **אָסא** cf. 30, 13 and the Hebrew Dictionary of Brown-Driver-Briggs, p. 361 (not in Syriac).

17. **אָסאָר**: here the suffix with **א**.

21. **אָסאָר**: cf. 31, 19, 48, 16; it is a great pity that former collators of the MSS. of the Greek Bible neglected to note everywhere the division into chapters and paragraphs.

29, 7. **אָסאָר**: in the next line **אָסא**. Such is the freedom of orthography.

15. **אָסאָר**: for this use of **א**, to express Shewa mobile, cf. further, 64, 18 **אָסא**.

31, 19. **ܐܝܫܐ**: Ἰησοῦς; was the copyist thinking of **ܐܝܫܐ**, when he added the **ܐ**? not in Peshito; 32, 16 **ܐܝܫܐ**.

32, 8. **ܠܡܥܠܐ**: an interesting formation of the noun.

33, 2. **ܐܠܗܐܝܬܐ**: I have not found anywhere else in this Lectionary **ܐ** = **ܐ**; therefore it might be a mere misspelling here.

4. **ܡܡܐܐ**: note the spelling with **ܡ**.

15. **ܕܡܐ** is here 3 f. pf. from **ܡܡܐ** to come, = **ܕܡܡܐ**.

34, 9. **ܡܡܐ**: γενόμενος; the form can scarcely be explained otherwise than as part. perf. Peal = **ܡܡܐ**; but why is it twice written without **ܐ**?

12. **ܡܡܐܝܐ**: note the orthography.

21. **ܡܡܐܝܐ**: must come from **ܡܡܐ** to fill, not from **ܡܡܐ** to speak.

35, 8. **ܡܡܐܝܐ**: read **ܡܡܐܝܐ**.

36, 13. **ܡܡܐܝܐ**: if correct, this would be **ܡܡܐܝܐ**.

21. **ܡܡܐܝܐ** **ܡܡܐܝܐ** **ܡܡܐܝܐ**: here **ܡܡܐ** is treated as singular, and in ll. 2 and 5 as plural **ܡܡܐܝܐ**; 38, 10, 46, 6 we have, in the same connexion, **ܡܡܐܝܐ**.

38, 13. **ܡܡܐܝܐ** **ܡܡܐܝܐ**: this would be "thus speaks God"; it must be of course **ܡܡܐܝܐ** **ܡܡܐܝܐ**: οὗτος ἐρεῖ· τοῦ θεοῦ εἰμι.

39, 14. **ܡܡܐܝܐ**: καὶ ἐρεῖς would be **ܡܡܐܝܐ**.

40, 9, 10. **ܡܡܐܝܐ**: probably a misspelling for **ܡܡܐܝܐ**.

18. **ܡܡܐܝܐ**: write **ܡܡܐܝܐ**.

41, 11. **ܡܡܐܝܐ** **ܡܡܐܝܐ** cannot be right, it must be **ܡܡܐܝܐ**.

16. **ܡܡܐܝܐ**: read **ܡܡܐܝܐ**, κατακέκριται.

18. **ܡܡܐܝܐ** **ܡܡܐܝܐ**: read **ܡܡܐܝܐ** and construe it with the preceding and not with the following word; or **ܡܡܐܝܐ** ÷ **ܡܡܐܝܐ**.

22. **ܡܡܐܝܐ**: put in the plural because of **ܡܡܐܝܐ**.

42, 5. **ܡܡܐܝܐ**: note the **ܡ**, as above in **ܡܡܐܝܐ**.

11. **ܡܡܐܝܐ**: this spelling of the word is rather rare; 56, 6; 58, 11; 59, 1, etc.

43, 2. **ܡܡܐܝܐ**: on the different spellings of this word see Schwally, p. 21. **ܡܡܐܝܐ**— and **ܡܡܐܝܐ**— vary in this MS. regularly, **ܡܡܐܝܐ**— I do not remember having met with before.

8. **לדו דוה**: according to the Hebrew usage we should expect either **דוה לדו** or **לדו דוה**, not the singular and plural joined with **א**.

44, 1. **דחא דחא**: the **ד** must be removed.

4. **דחא**: on **דחא** = **דחא** see Glossary.

45, 14. **דחא**: diminutives are not very frequent in this text; cf. above **דחא** 32, 8.

19. **דחא**: from **דחא**, but **דחא** in the same line from **דחא**.

46, 12. **דחא**: note the orthography; we have **ד** as well as **א** in such forms; cf. 50, 9 **דחא**; 72, 13 **דחא**; 85, 13 **דחא**; 86, 23 **דחא**.

20. **דחא**: the writer intended **דחא**.

47, 2. **דחא**: read (probably) **דחא**, cf. 50, 13.

17. **דחא**: the first example known to me of **דחא** "where" with the preposition **ב**; **דחא** and **דחא** are frequent.

19. **דחא**: imperative, = **דחא**.

49, 2. **דחא**: must be either imperative, and should be without **א**, or jussive, and should have **-חא** instead of **-חא**.

5. **דחא...דחא**: a nice example of the change of these roots; cf. ll. 11, 12.

12. **דחא**: note the spelling with **ד** and two **א**.

51, 10. **דחא**: note this (Arabic) spelling of the name Aaron; p. 59, 17 **דחא**.

52, 3. **דחא**: write **דחא**.

53, 23. **דחא דחא**: there are several examples of the so-called *infinitivus absolutus* in these texts 54, 18; 72, 15; 73, 6, 7 and 84, 11, 12; compare the statistics of R. H. Charles in his Introduction to his *Apocalypse of Baruch* (London, 1896, p. xlvı ff.).

54, 8. **דחא**: more frequently **דחא**.

55, 13. **דחא**: the **א** shows that the form is Pael.

56, 9, 10. **דחא דחא**: = *υἱὸς ἀνθρώπου*; an interesting passage for the question on "the Son of Man" in the N.T., see Hans Lietzmann, *Der Menschensohn* (Freiburg i. Br. u. Leipzig, 1896) p. 32 f., who calls it a "monstrous formation."

14. ܡܝܬܝܠ: here ἀλλότριος, p. 44, 20 ܡܝܬܝܠ ܡܡܟܐ ܡܝܬܝܠ ܠ = ἀγνοούμενοι καὶ ἐπιγινωσκόμενοι, a good example of the words with "Gegensinn."

58, 5. ܡܝܬܝܠ write ܡܝܬܝܠ.

6. ܡܝܬܝܠ: one of the Greek words which have been completely Syriacised.

11. ܡܝܬܝܠ: spelt here exactly as in Hebrew.

16. ܡܝܬܝܠ: a rare spelling of the suffix of the 3rd p. m.

61, 2. ܡܝܬܝܠ: plural.

4, 5. ܡܝܬܝܠ = ܡܝܬܝܠ.

8. ܡܝܬܝܠ ܡܝܬܝܠ: l. 12 ܡܝܬܝܠ ܡܝܬܝܠ; note the difference between the status absolutus and emphaticus; the former being identical as to its form with the status constructus; thus ܡܝܬܝܠ ܡܝܬܝܠ 62, 6 and ܡܝܬܝܠ ܡܝܬܝܠ l. 11; comp. also ܡܝܬܝܠ ܡܝܬܝܠ 62, 7 and ܡܝܬܝܠ ܡܝܬܝܠ l. 23.

65, 3. ܡܝܬܝܠ: P. Smith, col. 1121, mentions this form as quoted by Bar Ali, but he had no example of it.

10. ܡܝܬܝܠ: this spelling is found here for the first time.

20. ܡܝܬܝܠ: note the spelling with ܡ; cf. 67, 1, 16; 68, 17 ܡܝܬܝܠ; 77, 17 ܡܝܬܝܠ beside ܡܝܬܝܠ l. 14; 84, 16, 24; 89, 21; 90, 22; 92, 17; 99, 3.

66, 8. ܡܝܬܝܠ ܡܝܬܝܠ: spelt exactly as in Hebrew, 65, 18 ܡܝܬܝܠ ܡܝܬܝܠ as in Syriac.

67, 10. ܡܝܬܝܠ: P. Smith mentions ܡܝܬܝܠ or ܡܝܬܝܠ viridis from BA and BB; but this ܡܝܬܝܠ corresponds to ܡܝܬܝܠ, ܡܝܬܝܠ; cf. 83, 2.

70, 1. ܡܝܬܝܠ: the form looks as if it were part. Afel from a root ܡܝܬܝܠ = ܡܝܬܝܠ; but it is merely a variant spelling of the common part. Afel ܡܝܬܝܠ; and therefore is not to be pronounced *mauhē*, but *mahe*; cf. 76, 5.

6. ܡܝܬܝܠܡܝܬܝܠ: supply ܡ before the word.

19. ܡܝܬܝܠ: not ܡܝܬܝܠ or ܡܝܬܝܠ; 71, 13.

71, 6. ܡܝܬܝܠ: cf. 87, 1; note the various spellings; ܡܝܬܝܠ l. 7; 66, 14 ܡܝܬܝܠ and ܡܝܬܝܠ.

12. ܡܝܬܝܠܡܝܬܝܠ: is this a misprint, a misspelling or an idiom?

15. ܡܝܬܝܠ: on this form De Lagarde treated in *Mittheilungen*, 4, 336.

He concluded from it that these Aramaeans had a word of their own ("ein einheimisches Wort") for *προφήτης*. The Arabic *نبي* and the corresponding Syriac form he considered as "loan-words" from the Hebrew. But *ܢܒܝ* is merely a different spelling for *ܢܒ* as *ܢܒܐܢܐ* for *ܢܒܐ* etc. and is therefore not conclusive.

19. *ܐܡܪ*: the nicest example for the different spelling of this pronoun will be found in the ladies' edition of the *Evangeliarium Hierosolymitanum* in Matt. xii. 32 where Cod. A has *ܐܡܪܐ*, Cod. B *ܐܡܐ*, Cod. C *ܐܡܪܐ*.

72, 1. *ܡܬܐ*: note the emphatic use of this *ܡܬܐ*, *ܡܬܐ ܠܠܐ* 84, 23; beside *ܡܬܐ ܠܠܐ* 67, 2 we find also *ܠܠܐ ܡܬܐ*; *ܠܠܐ ܡܬܐ* 84, 3.

15. *ܡܡ*: so far as I am aware, this is the only example of this spelling in the Lectionary; 37, 3, 19 we have *ܡ*.

73, 20. *ܚܕܐ*: this translation of *περιούσιος* explains the rendering of *ἐπιούσιος* in the Lord's Prayer, in the *Evangeliarium*: *ἐπιούσιος* was taken in the sense of *περιούσιος*.

74, 5. *ܠܠܐ*: why do we find in the common Syriac *ܠܠܐ*, not *ܠܠܐ*?

75, 3. *ܠܠܐܠܐ*: this is the word which must be added to the Hebrew Dictionaries for *על-עולה* in Job xxxvi. 33. Already Reifmann, Grätz, F. Perles (*Analekten*, 1895, 38, 92) recognised it; but even in the latest edition of Gesenius it is not mentioned.

4, 5. *ܠܠܐܠܐ*: read *ܠܠܐܠܐ*.

14. *ܠܠܐܠܐ*: comp. on this spelling the note on 2, 4.

77, 7. *ܠܠܐܠܐܠܐ*: how is this form of the suffix to be explained?

In the *Evangeliarium* we read Luke xx. 3, a similar form *ܠܠܐܠܐܠܐ* "I shall ask you," but Cod. B has there *ܠܠܐܠܐܠܐ*, Cod. C *ܠܠܐܠܐܠܐ*; therefore the *ܐ* cannot be the so-called *Nun energicum* of the Hebrew grammar, but comes from the pronoun of the first person.

14. *ܠܠܐܠܐܠܐ*: here we should read *ܠܠܐܠܐܠܐ*.

79, 5. *ܠܠܐܠܐܠܐ*: no doubt = *ܠܠܐܠܐܠܐ*; comp. ll. 15, 20.

80, 4. *ܠܠܐܠܐܠܐ*: the *ܐ* instead of *ܐ* apparently under the influence of *ܐ*.

6. **מבל**: see on this interesting word, Lagarde, *Mittheilungen* 4, 336, and E. Nestle, *The Expository Times*, Dec. 1896, p. 138.

12. **אחבב**: why did the same translator, who gave here *ἐγένετο* twice in this way, return to the simple **אח** l. 18 ff. Did the natural feeling overcome grammatical rules? And thus **אחבב** l. 20, 81, 23, but **אח** 81, 5, 14.

82, 8. **יחלל**: why two **י**? Is there a trace of the dual?

83, 7. **אח**: note this use of **אח** after a noun (**אחבב**); again in l. 8.

13. **אח**: as in Hebrew **אח**, thus here **אח** is construed with the imperfect, where we should expect the pluperfect.

85, 15. **אחבב**: we should expect the feminine with **אחבב**; cf. l. 19.

86, 14. **אח**: the imperfect is scarcely possible.

15. **אח**: what is this form? *infinitivus absolutus*? *status absolutus* of **אח**? For the latter we have John iv. 41 **אח**; see Schwally 59. Cod. B reads there **אח**, AC **אח**.

87, 5, 6. **אח**: an exact imitation of the Greek *μή ποτε*, which would be impossible in a Semitic original.

89, 2. **אח**: is incorrect, the plural of the predicate with the singular of the subject; therefore strike out the **אח**.

7. **אח**: what is this? A participle = Hebr. **אח**?

8. **אח**: on **א** in its relation to Greek *χ* cf. Lagarde, *Mittheilungen* 4, 330.

14. **אח**: *κιβωτός*, treated as a Semitic word ending in **אח**; O. Gruppe, in his *Griechische Mythologie* (1897), supposes that *Θήβαι* is = **אח**, which is on the other hand considered to be identical with *κιβωτός*.

90, 16. **אח**: the *pronomén demonstrativum* may stand before or after the noun, more frequently after, but cf. 91, 11, 14 **אח** 101; 20 in the same line both cases: **אח** and **אח**.

91, 16. **אח**: this is against the rule which we know from the Hebrew; compare here 89, 8 **אח**; 98, 5 **אח**.

92, 2. ~~כ~~שׁוּ: how should we vocalize this participle? why not שׁ?

10. יִשְׁכּוּ: cf. l. 12 אִישְׁכּוּ no Afel, but *Alaf protheticum*.

93, 9. לֵא: is an Afel with כ omitted; compare above, 86, 11 אִיִּי = כִּיִּי.

11. מִשׁוּ: probably a mistake for מִשְׁלֵא.

12. לֵא: there are various spellings of this preposition.

94, 13. ~~לֵא~~: another passage, where the negative particle is omitted by the copyist.

95, 23. אִמ: write אִמִּי, as l. 19 אִי for אִי.

96, 2. ,כ: the only example of this form in the Lectionary.

3. מִשׁוּ: Land, p. 167, writes ~~אִמִּי~~.

7. אִמִּי: this spelling of the imperative is not frequent; comp. the following אִמִּי.

10. מִשׁוּאִיִּי: I should write כִּיִּיִּי.

12. ~~כ~~שׁוּ: is imperative; but why is it written with כ?

97, 12. מִשְׁלֵא כִי: read מִשְׁלֵא כִי, with the MS.; מִשְׁלֵא כִי would be still closer to σύμβουλος αὐτοῦ.

17. כִּי לֵא: this shows the origin of אִיִּי etc.; comp. note on 12, 5.

98, 9. ~~אִמִּי~~: who is the subject of this act? probably the slaves; p. 100, 15 we have the imperative.

99, 9. אִיִּי: ll. 11, 20, 22; 100, 1, 4, 6, 9 אִיִּי; 101, 16 אִיִּי: as far as I am aware the Afel of אִי in the Evangeliarium, not only in the Vatican Codex as published by Miniscalchi and Lagarde, but also in the two Sinaitic MSS., of which Mrs Lewis makes use for her edition, everywhere formed אִיִּי, אִיִּי; see especially Matt. x. 42 מִשְׁלֵא אִיִּי לֵא; he shall not lose his reward. Formed as it is in this Lectionary it may almost as well be Peal as Afel: his reward shall not be lost. 102, 1 the Peal is written with א: אִיִּיִּי. Dalman (p. 244) knows אִי only by אִי in the Palestinian Talmud and the Targums of Jerusalem, and א occasionally in the Targum of Onkelos from אִי and אִי; everywhere else אִי = אִי.

101, 19. אִיִּיִּי: note the passive form, as in אִיִּיִּי and similar verbs.

102, 2, 3. **אֲנַחְנוּ ... אֲנַחְנוּ**: note the freedom of spelling.

103, 18. **בֵּית**: an irregular form: *our house* would be **בֵּית**, *our houses* **בֵּיתִים** or **בֵּיתִים**; but comp. 112, 9 **בֵּיתֵינוּ**.

104, 1. **אֲנַחְנוּ**: the word is not yet found in the *Thesaurus* with the suffix of the 1st p. pl.

3. **אֲנַחְנוּ**: read **אֲנַחְנוּ** as fem. part.

106, 3. **אֲנַחְנוּ**: this rendering of λέγων = **אֲנַחְנוּ** is in this connection rather awkward: **אֲנַחְנוּ ... אֲנַחְנוּ ... אֲנַחְנוּ**.

18. **אֲנַחְנוּ**: the preposition is spelt in various ways, as here, 107, 4; **אֲנַחְנוּ** 107, 14, 15.

אֲנַחְנוּ: this cannot be Pael, but is merely a variant spelling for **אֲנַחְנוּ** ll. 11, 20; comp. *vice versa* **אֲנַחְנוּ** imp. 110, 18; **אֲנַחְנוּ** 104, 15.

107, 1. **אֲנַחְנוּ**: what is **אֲנַחְנוּ**? *infinitivus absolutus* = Hebr. **אֲנַחְנוּ**? cf. Dalman, § 63, 3. On the following **אֲנַחְנוּ** cf. above, p. 86, 15, on the inf. abs. above on p. 53, 23, and 108, 10 **אֲנַחְנוּ**.

11. **אֲנַחְנוּ**: probably not plural, but the termination **אֲנַחְנוּ** = **אֲנַחְנוּ**.

109, 13. **אֲנַחְנוּ**: **אֲנַחְנוּ** of the Codex leads to **אֲנַחְנוּ**.

110, 2. **אֲנַחְנוּ**: read **אֲנַחְנוּ**.

111, 10. **אֲנַחְנוּ**: comp. Schwally, p. 47 f. and the Targum of Isaiah xlii. 2: **אֲנַחְנוּ** וְלֹא יִלְהִי וְלֹא יִלְהִי.

112, 16. **אֲנַחְנוּ**: p. 10, 9 we read the regular Afel **אֲנַחְנוּ**, but what is **אֲנַחְנוּ**? a verbal form modelled after the adjective **אֲנַחְנוּ**; see Dalman, p. 200 s.v. *Pael* and *Denominalia*; cf. 123, 19 **אֲנַחְנוּ**.

113, 11. **אֲנַחְנוּ**: the spelling of **אֲנַחְנוּ** is strange, no example in Dalman, p. 112; and **אֲנַחְנוּ** may be placed beside **אֲנַחְנוּ** 112, 18.

114, 3. **אֲנַחְנוּ**: compare with this form **אֲנַחְנוּ** 107, 1 etc.

5. **אֲנַחְנוּ**: probably perfect Pael = **אֲנַחְנוּ**.

115, 14. **אֲנַחְנוּ**: here we have the regular form, not **אֲנַחְנוּ**, as above.

124, 8. **וַיֵּלֶכְוּ** gives a good sense: they walk in the light of thy Saviour; but the Greek Text shows that here there must be some form of **וַיֵּלֶכְוּ**.

10. **ܠܗܬܬܒܐ**: on this ending see Dalman, p. 213, 4, 5.
- 125, 8. **ܠܗܬܬܒܐ**: despite the ܐ the form must be Ethpaal.
11. **ܠܗܬܬܒܐ**: of spellings similar to this Dalman gives only **ܝܥܝܪܐܢ** p. 216, **ܝܥܝܪܐܢ** p. 219.
- 126, 3. **ܠܗܬܬܒܐ**: an interesting form.
21. **ܠܗܬܬܒܐ** is f., therefore we should expect **ܠܗܬܬܒܐ**.
- 127, 11. **ܠܗܬܬܒܐ**: here imperative as **ܠܗܬܬܒܐ**, *Anecd. Ox.* IX. p. 68;
- 124, 9 it is perf., **ܠܗܬܬܒܐ** l. 15 imperfect, and **ܠܗܬܬܒܐ** l. 16 Afel;
- comp. **ܠܗܬܬܒܐ** *Anecd. Ox.* IX. 68, 4, 1 p. impf.
- 15, 16. **ܠܗܬܬܒܐ**, **ܠܗܬܬܒܐ**: see on this pronoun Dalman, § 19, 2.
- 128, 16. **ܠܗܬܬܒܐ**: according to the context (*εἰσήκουσεν*) this is another example of the perfect spelt with ܐ, not imperative; cf. Dalman, p. 206; and **ܠܗܬܬܒܐ** 133, 19.
- 129, 23. **ܠܗܬܬܒܐ**: to this spelling of the imperative none of the forms given by Dalman, p. 223, corresponds exactly; he has only forms like **ܠܗܬܬܒܐ** and **ܠܗܬܬܒܐ**.
- 130, 22. **ܠܗܬܬܒܐ**: Levy in his Targumic Dictionary spells the form **ܠܗܬܬܒܐ**; but may it not correspond to the Hebrew **ܠܗܬܬܒܐ** as **ܠܗܬܬܒܐ** does to **ܠܗܬܬܒܐ**?
- 131, 5. **ܠܗܬܬܒܐ**, **ܠܗܬܬܒܐ**: both forms are singular with the suffix 3 f.
- 132, 11. **ܠܗܬܬܒܐ** cannot be right; put **ܠܗܬܬܒܐ**.
12. **ܠܗܬܬܒܐ**: probably part. pass. = **ܠܗܬܬܒܐ**.
13. **ܠܗܬܬܒܐ**: put **ܠܗܬܬܒܐ**.
14. **ܠܗܬܬܒܐ** would be "by your baptism"; it must be "in your midst"; write **ܠܗܬܬܒܐ**.
- 133, 4. **ܠܗܬܬܒܐ**: the root **ܠܗܬܬܒܐ** is well known in Hebrew, but is not used at all in common Syriac. It is found in the Targums, only in the word **ܠܗܬܬܒܐ** = *plain*. As our Texts are translated from the Greek this coincidence with biblical Hebrew is the more important for the dialect; compare **ܠܗܬܬܒܐ** 3 Kings ix. 4, in the text published by Stenning in the *Anecdota Oxoniensia*, IX. p. 32.

134, 4. ܠܐܢ : there is no reason for the *status emphaticus*; write ܠܐܢ.

5. ܝܠܐܢ : this spelling occurs here for the first time; P. Smith quotes Luke xiv. 22 ܝܠܐܢ = ܝܠܐܢ from a passage which is in the Vatican Codex supplied by a later hand; in the Sinaitic MSS. of Mrs Lewis it is missing. What are we to consider as the pronunciation of the *status absolutus* in this dialect? Dalman, p. 120, gives no clue to it.

136. Is it owing to our want of knowledge, or the greater difficulty of these texts or, as I suspect, the unreliable state of their transmission, that, as soon as we leave the ground well known to us from Scripture, we meet with one difficulty after another? What is ܠܐܢ l. 7? ܠܐܢ l. 11? or, ܠܐܢ ܠܐܢ ܠܐܢ **138**, 11, or ܠܐܢ l. 19? ܠܐܢ occurs three times **136**, 11, **138**, 14, **139**, 8, it must correspond to ܠܐܢ in the rest of these texts or to ܠܐܢ in the common Syriac.

ADDITIONAL NOTES ON THE PALIMPSEST LEAF FROM CAIRO (p. cxxxviii f.).

Job vii. 21, last line. A contraction of the personal pronoun of the first pers. sg. with ܠܐܢ; comp. above on **77**, 7.

I Sam. i. 1. Short as this bit is, yet it is interesting, for it combines the readings *τις* or *εἰς*, *Σωφιν* (or *Σωφίμ*) and *Ἱερεμὴλ*, which we do not find together in our Greek MSS. Those which have the first two readings as A, have not the third (*Ἱεροαμ* in its place). *Sophim* or a similar form is attested according to Holmes-Parsons only by AC 247 (*Σοφείμ*), and Origen (*Sophin*). It is not to be found in *Lucian* (as restored by Lagarde), with whose text Burkitt and Stenning consider that the fragments from 3 Kings ii. and ix. which were published by the latter in Part IX. of the *Anecdota Oxoniensia* agree (Semitic Series, Vol. I. p. 32).

II. THE UNDERLYING GREEK TEXT.

A. OLD TESTAMENT.

I. *Pentateuch.*

- | | | |
|-------------|------------|-----------------|
| (1) Genesis | (2) Exodus | (3) Deuteronomy |
|-------------|------------|-----------------|

II. *Poetical Books.*

- | | | |
|------------|--------------|---------|
| (1) Psalms | (2) Proverbs | (3) Job |
|------------|--------------|---------|

III. *Prophets.*

- | | | |
|--------------|---------------|------------|
| (1) Amos | (2) Micah | (3) Joel |
| (4) Jonah | (5) Zechariah | (6) Isaiah |
| (7) Jeremiah | | |

I. PENTATEUCH.

(1) GENESIS.

(1) Gen. I. 1—III. 24 = no. 60, pp. 80–87.

I. 1. **וַיְהִי** would literally be = $\acute{\alpha}\pi' \acute{\alpha}\rho\chi\eta\varsigma$ instead of $\acute{\epsilon}\nu \acute{\alpha}\rho\chi\eta$ of all our present texts. Compare on this difference the first note of Th. ZAHN in his work on *Tatians Diatessaron* (Forschungen zur Geschichte des neutestamentlichen Kanons und der altkirchlichen Literatur, Erster Theil, 1881), and the remarks of Paul de LAGARDE, *Mittheilungen*, I. 115, 116. "If the Armenian MSS. really vary between $\iota \sigma\kappa\zeta\beta\nu\nu\sigma\tau$ and $\iota \sigma\kappa\zeta\beta\alpha\nu\eta$, we must infer that in the Syriac original (of John i. 1) **ברשית** and **מן ברשית** or **מן רשיתה** varied, and it would certainly be of interest for the History of the Dogma to know which of the three Tatian really wrote." It is a great pity that in the Sinai Palimpsest the very leaf is missing which contained John i. 1; but viii. 44 we read in one of those passages which Mrs LEWIS retranscribed after the work of the triumviri BENSLEY, HARRIS, BURKITT, the very same expression as is found here, **וַיְהִי** for $\acute{\alpha}\pi' \acute{\alpha}\rho\chi\eta\varsigma$ ¹. For another example of the translation of $\acute{\epsilon}\nu$ by **וַיְהִי** see p. 113, 7 = Ps. xl. 1, **וַיְהִי** for $\acute{\epsilon}\nu \eta\mu\acute{\epsilon}\rho\alpha$.

¹ I have collected many materials for the history of the first word of the Bible (and of the Gospel of John) $\acute{\epsilon}\nu \acute{\alpha}\rho\chi\eta$. I quote only some passages as to the usage in Syriac:

(a) **וַיְהִי** is used in connection with Gen. i. 1 or John i. 1 in

9. **ⲁⲩⲁⲃⲟⲕ** (imper. 2nd pers.) is not an exact rendering of **συναχθήτω** (3rd pers.). I do not however note such differences, as they do not presuppose a real variant.

Om. **τὸ ὑποκάτω τοῦ οὐρανοῦ** 2°; compare in HOLMES the notation of the same omission in "Theoph. in MS. bibl. Bodl. et in Edd. excepta Oxon.," also in "Eustath. Hexaem. p. 6."

Aphraates **ⲁ** 17, **ⲛ** 9, **ⲙⲟⲩ** 10; in connection with Matt. xxv. 34 **ⲁⲩ** 17, **ⲛ** 1, **ⲙⲟⲩ** 11, 12.

(b) **ⲕⲁⲩⲁⲓ ⲛ** : **ⲙ** 11; **ⲙⲟⲩ** 18.

(c) **ⲕⲁⲩⲁⲓ** : **ⲛ** 10, **ⲙⲟⲩ** 7.

Compare further:

(a) **ⲕⲁⲩⲁⲓ ⲛ** Matt. xix. 8, Mc. x. 6, in the Sinai Palimpsest; Sir. xxxix. 25, Barhebraeus on Ps. i. (102, 100 ed. Lag.), Targum, Ps. l. 1; Duval, *Grammaire Syr.* p. 356 n.

(b) **ⲕⲁⲩⲁⲓ ⲛ** Hab. i. 12 (Hexapla), Prov. viii. 23 (Pesh.), Jer. xxxiii. 7, xlix. 35, Is. xl. 22 (comp. Driver, *Isaiah*, 199, 3), Titus Bostrenus, 29, 26 (= **ⲧⲏⲩ ⲁⲣⲭⲏⲩ**).

(c) **ⲕⲁⲩⲁⲓ** Cyrillonas (*ZDMG* 27, 589, 17), Ephrem (*Monumenta Syriaca*, II. 36, l. 17; l. 16 **ⲕⲁⲩⲁⲓ**), Lagarde, *Analecta Syriaca*, 45, 24.

On the different pronunciation of **ⲕⲁⲩⲁⲓ** conf. Barhebraeus on Gen. i. 1 (ed. LARSOW), Ephrem (or rather Jacob of Edessa) in Kirsch, *Chrestomathia Syriaca*², 169; Jacob of Edessa in his letter to George of Sarug (MARTIN, Introduction, 229). That **ⲕⲁⲩⲁⲓ** occurs in the Old Testament three times at the beginning of the verse, was observed by *Elias Levita* (see BACHER in *ZDMG* 43, 233). What is the most original form of the word **ⲕⲁⲩⲁⲓ**, **ⲕⲁⲩⲁⲓ** or **ⲕⲁⲩⲁⲓ**, the Arabic, Syriac or Hebrew-Phœnician? Why do we call the Hebrew letter **ⲕⲁⲩⲁⲓ**, and the Greek **ⲕⲁⲩⲁⲓ**—whilst dropping the **ⲕ** before **ⲕⲁⲩⲁⲓ** or **ⲕⲁⲩⲁⲓ**—and the Latin **ⲕⲁⲩⲁⲓ**—with alef protheticum? Compare on the latter difference the medieval pun which suggested that a book contained nothing but **ⲕⲁⲩⲁⲓ**, i.e. **ⲕⲁⲩⲁⲓ**, according to the verse:

R tenet Ausonium liber hoc, tenet atque Pelasgum

R tenet Hebraeum, praetereaue nihil.

(On a Coptic remark on **ⲕⲁⲩⲁⲓ** as meaning "head" and "beginning" to be found in cod. Hunt. 393, see REVILOUT, *comptes rendus*, 1872, III. 1, 316 n.) There is an *Étude exégétique* on "Le premier mot de la Bible," by Eug. LE SAVOUREUX in the *Revue Théologique* of Montauban, v. n. 1, Juillet, 1878, 88–95; but the word deserves a new and most thorough monograph treating it from all points of view (etymology, meaning, history of its translations and explanations, its history in the arts of calligraphy and printing). Two beautiful specimens of Hebrew **ⲕⲁⲩⲁⲓ** in Biblioth. Med. Laur. Catal. T. I. 1752 fol. A very curious remark occurs at the beginning of Codex Coislin. I. (= Holmes x.) **ⲕⲁⲩⲁⲓ ⲕⲁⲩⲁⲓ** 'Εβραίοις, ὅπερ ἐστὶν ἐρμηνεύμενον λόγοι ἡμερῶν.

10. *συστέμματα* is rendered by the same word as *συναγωγαί* in the preceding verse. To those differences the same remark applies as to *v.* 9.

11. Om. *γένος εἰς*, as codd. 14, 15.

14. Om. *καὶ ἄρχειν τῆς ἡμέρας καὶ τῆς νυκτός*. For *لَعِبَ* (= *εἰς ὥρας*) read *لَعِبَ* = *εἰς ἐνιαυτούς*.

16. Instead of the plural *εἰς ἀρχάς* we have the singular twice. Compare for this plural, which has not been noticed by Ball, the Hebrew text of Psalm cxxxvi. 9.

24, 25. Comp. note on p. 82. The omission (by homoioteleuton) may be due to the Greek text, or to the Syriac translator or the copyist of the Syriac text¹.

28. For *κτηνῶν καὶ πάσης τῆς γῆς* our text seems to presuppose *θηρίων καὶ πάντων τῶν κτηνῶν*; cf. cod. 72.

II. 4. *ⲁ ⲕⲗⲁ ⲕⲁⲙⲁ*: did the translator mistake *ἡμέρα* for a nominative? *ἡμέρα ᾗ*.

8. Om. *κύριος*, cf. *b* (= editio Sixtina).

10. *ἐκεῖθεν*] prazm. *καὶ*.

11. Om. *οὐ*, cf. codd. 25, 32, 56.

III. 2. *παντὸς*] *καρποῦ*, cf. Arab. 4.

3. Om. *τοῦ ξύλου*, cf. Arab. 4.

6. *ἀρεστὸν—κατανοῆσαι* is shortened, cf. Arab. 4.

9. Om. *κύριος*, cf. 19, 121, 128. || Om. *Ἀδάμ 2°*, cf. Lucian (ed. Lagarde), etc.

10. Om. *καὶ ἐκρύβην*, without any attestation.

13. Om. *κύριος*, cf. vi. 14, etc., and thus *v.* 22 with cod. 6, etc.

17. Om. *τῆς φωνῆς*, cf. 73. || *ἔφαγες 2°*] pr. *καὶ*.

(2) Gen. VI. 9—IX. 19=63, pp. 89–95.

VI. 9. *γενέσει*] *γενεᾷ*, with most codices. || *Σημ et Χαμ*] + *καὶ*, cf. Arab. 3.

13. Om. *ἰδοὺ*, no other text.

14. *νοσσίᾱς*] pr. *καὶ* (cf. Arab. 3) et add. *νοσσίας*; comp. Ball's edition of Genesis (in *Haupt's Sacred Books*) p. 52. "LAGARDE (*Orientalia*, 2, 95) suggested the repetition of the term (קנין), which is supported by PHILO (loculos loculos), as Nestle reminds me." Here "*Orientalia* II." is a mistake, I don't know whether it is the printer's or

¹ Comp. the Greek MS. 37 in Holmes.

mine, or Ball's, for *Onomastica sacra* (first edition, 1870, second edition, 1887, p. 367) where LAGARDE wrote: "Genesis 6, 14, scribe קניים קניים, si linguae hebraicae callentem te praestare velis." He referred to xiv. 10. xxxii. 17, Exod. viii. 10, Epiph. ed. Dindorf, 3^a xv. but not to the reading of PHILO, which is omitted also by HOLMES. OLSHAUSEN, Beiträge zur Kritik des überlieferten Textes im Buche Genesis in *Monatsberichte der K. Pr. Akademie der Wissenschaften zu Berlin*, aus dem Jahre 1870 (13. Juni), held the opinion that with this repetition the original form of the text was restored (womit die ursprüngliche Gestalt des Textes in der That hergestellt scheint). Is it not satisfactory to get from this remote quarter such a valuable confirmation of Lagarde's emendation?

15. πλάτος] + αὐτῆς?

16. τῆς κιβωτοῦ, which is omitted by many codices, is replaced in this Lectionary by the pronoun. It is very doubtful, whether we must presuppose a *Greek* pronoun, where we find one in Syriac. For instance, v. 19 τρέψης] + αὐτὰ (Copt.); 20 γένος] + αὐτῶν Arab. 1, 3.

20. Om. καὶ ἀπὸ πάντων τ. κτηνῶν κατὰ γένος, cf. 18, 72.

Om. τῶν ἐρπόντων ἐπὶ τῆς γῆς, cf. Arab. 1.

22. Om. κύριος, with many codd.

VII. 3. Om. τοῦ οὐρανοῦ (alone as it seems).

Om. πάντων (many).

6. ἦν 2^o] + τοῦ ὕδατος, cf. Lucian.

8. πετεινῶν τῶν καθαρῶν καὶ ἀπὸ τ. πετ. τ. μὴ καθαρῶν κ. ἀ. π. ἐρπετῶν τῶν ἐρπόντων.

11. Om. πᾶσαι, cf. 18, 58.

13. Νωὲ 1^o] + εἰς τὴν κιβωτὸν (cf. 20, Chrys.) καὶ μετ' αὐτοῦ Σ. καὶ X. καὶ Ἰ. υἱοὶ Νωὲ and om. afterwards μ. ἀ. εἰς τ. κιβ. (cf. again Chrys.).

14. Om. κατὰ γένος.

15. εἰσῆλθεν, cf. Lucian. || Om. ἄρσεν καὶ θῆλυ, cf. DE etc.

16. εἰσῆλθον, D etc.

17. Om. ἐπὶ τῆς γῆς 2^o, 74, 129, 134.

20. Om. τὰ ὑψηλά, E and many.

21. Om. καὶ τῶν κτηνῶν, Chrys.

22. Om. ζωῆς.

23. Om. πάσης, many.

VIII. 1. Om. πάντων τῶν 4^o, 37. || ὅσα] pr. καὶ.

3. ἐνεδίδου καὶ ἡλατινονῶτο (cf. DE) τὸ ὕδωρ + ἀπὸ τῆς γῆς (alone).

5. ἐνδεκάτῳ] δεκάτῳ, many.
 8. ὀπίσω αὐτοῦ] παρ' αὐτοῦ, i.e. not behind the raven, but away from himself, Noah; cf. 20, 61, 74, Chrys. || ἀπὸ] + προσώπου, DE.
 9. Om. πάσης, many.
 12. Om. ἔτι, Arm. 2.
 13. κιβωτοῦ] + ἣν ἐποίησεν, DE many.
 19. Om. καὶ πᾶν πετεινὸν, 58.
 20. Om. καθαρῶν 1^o—2^o, alone. || Om. ὀλοκάρπωσιν, alone.
 21. διανοηθεῖς Οὐ] Διανοηθεῖς οὐ. || Om. ἔτι.
 22. Om. οὐ. One of the strangest cases I have met with, where a negative is added or omitted without reason, and the sentence turned to its contrary meaning; compare the list I have drawn up in my *Einführung in das griechische Neue Testament* (Göttingen, 1897, p. 95, Gal. ii. 5, v. 8; 1 Cor. v. 6; Rom. iv. 19; Matt. viii. 30 μακράν, Jerome *non longe*; John vi. 64 **SG** οἱ πιστεύοντες, the rest οἱ μὴ πιστ.; 1 Cor. xiii. 5 love seeketh not τὸ μὴ ἑαυτῆς.

- IX. 3. καὶ 1^o] + ὑπὲρ (**Δ**). || Om. τὰ πάντα, alone.
 6. ἀντὶ τοῦ αἵματος αὐτοῦ] freely τὸ αἷμα αὐτοῦ ἀντ' αὐτοῦ.
 7. πληθύνεσθε ἐπὶ] κατακυριεύσατε.
 11. Om. πᾶσα, many. || Om. ἔτι 1^o, many.
 13. διαθήκης] + αἰωνίου, 56, 129.

(3) Gen. XVIII. 1–5, 18—XIX. 30 = 66, pp. 98–103.

1. αὐτῷ] τῷ Ἀβραάμ.
 19. συντάξει] + Ἀβραάμ, 56, 106, 129, Chrys.
 20. πεπλήθυνται] + πρὸς με, many.
 21. Om. ἵνα, 107.
 22. δέ] + ἔτι, many. || Κυρίου] + τοῦ θεοῦ, many.
 24. δίκαιοι ἐν τῇ πόλει, D etc.
 28. εὖρω] εὐρεθῶσιν, 82.
 XIX. 3. Om. πρὸς αὐτόν. καὶ εἰσῆλθον, alone.
 5. πρὸς σέ, literally, “in thy house.”
 6. πρὸς αὐτοὺς] + πρὸς (or εἰς) τὸ πρόθυρον, D etc.
 8. Om δέ, Chrys., Copt.
 9. ἐκεῖ] + καὶ εἶπαν, 106, etc. || For εἰσῆλθες (Swete) must of course be read εἰς ἦλθες, the Lectionary having merely **διδικ** = ἦλθες. || κρίσιν] κρίσεις, 56, 129.
 17. Om. καὶ 2^o, 76, etc. || Om. σώζων, 55, 72, etc.

18. Om. πρὸς αὐτοὺς. || δεόμαι] + σου.
 19. δικαιοσ. σου] **אֲדַיִס**, probably δικαιοσ. αὐτοῦ, 72.
 20. τοῦ καταφυγεῖν με ἐκεῖ, καὶ διασωθήσομαι· ὅτι ἐστὶν μικρά· καὶ
 ζήσεται.
 21. Om. καὶ 2°, 31, 72, 83.
 22. Om. σπεῦσον οὖν. || Ζήγωρ] **יִצְחָק**
 24. πῦρ καὶ θεῖον? || Om. ἐν αἷς—Δώτ, many. || Om. πάντα.
 26. αὐτοῦ] τοῦ Δώτ, 74, 106, etc.
 27. Om. τὸ πρῶτ.
 29. περιόικον] περιχώρου?
 30. μετ' αὐτοῦ 2°] + ἐκεῖ, cf. Arab. 3.

(4) Gen. XXII. 1-19 = 69, pp. 105-107.

1. ὁ θεὸς] pr. καὶ.
 2. τὸν Ἰσαὰκ after τὸν υἱόν σου. || ἀνένεγκον] + μοι, 75, 135, Chrys.
 9. Om. ἐκεῖ, 19, 61, 106, etc.
 18. ἔθνη] + τῆς γῆς, many.
 19. ἐπορεύθησαν] + ἅμα, many.

(2) EXODUS.

(5) Exod. VIII. 22^b—IX. 35 = 49, pp. 59-63.

23. τοῦτο] pr. τὸ σημεῖον, A etc.
 26. Om. τὸ ῥῆμα τοῦτο, all, as it seems.
 27. τῷ θεῷ] pr. Κυρίῳ, A etc.
 29. "Ὁδε] ἰδοὺ. || τὸν θεόν] pr. κύριον. || ἀπὸ σοῦ ἢ κυν.] ἢ κυν, ἀπὸ
 Φαραὼ, many. || σου bis] αὐτοῦ bis, many. || Om. ἐξαπατήσαι, 15, 53.
 30. θεὸν] κύριον, 72.
 31. Om. καὶ τῶν θεραπόντων αὐτοῦ, 53.
 IX. 1. Om. τῶν Ἑβραίων, alone.
 3. Om. τε.
 4. Om. ἐν τῷ καιρῷ ἐκείνῳ, A* and many. || Αἰγυπτίων and τῶν
 υἱῶν Ἰσραὴλ, transp., 15, 18, 72. || πάντων τ. τοῦ Ἰσρ. υἱῶν] τῶν κτηνῶν
 τῶν υἱῶν Ἰσραὴλ, cf. A. || ῥητόν] **אֶל אֱלֹהִים**, cf. 72.
 5. Om. λέγων.
 6. τὸ ῥῆμα τοῦτο] + ἐπὶ τῆς γῆς, 55.
 7. Om. πάντων, A^a, and many. || ἐβαρύνθη] pr. καὶ, X etc.

8. πασάτω] + αὐτήν, many.
9. Om. καὶ ult., many.
10. καμιναίας] + καὶ ἔστησαν, 15, 58, 72, Arab. 1, 2, cf. α. 1. || Om. φλυκτίδες, 29.
12. Om. αὐτῶν, 72. || Κύριος 2^o] + τῷ Μωυσῇ, A^a and many.
13. Om. Φαραῶ.
14. Om. ἄλλος, A many.
15. θανατώσω] θανάτω, X etc.
20. τοὺς παῖδας (αὐτοῦ) καὶ τὰ κτήνη αὐτοῦ, 72 etc.
21. ἀφήκεν] + τοὺς παῖδας αὐτοῦ καὶ, 15, 58, 72, Arab. 1, 2.
24. χάλαζα] + ~~καὶ~~ = πατάσσουσα? || Om. ἡ δὲ χάλαζα, cf. 72, Arab. 1, 2. || ἐν Αἰγύπτῳ] ἐν πάσῃ γῇ (τῆς) Αἰγύπτου, 15, 58, 72, 130, Arab. 1, 2. Om. ἀφ' ἧς ἡμέρας—25. Αἰγύπτου.
25. Αἰγύπτου] + πάντα ὅσα ἦν ἐν τῷ πεδίῳ, B^b 19, 58, 72, etc. Arab. || Om. ἡ χάλαζα ult., many.
28. Om. περὶ ἐμοῦ, A etc.
29. μου] + πρὸς Κύριον, many. || ἐντὸς] + καὶ, 72.
30. θεὸν] Κύριον, A etc.
35. τῷ Μωυσῇ] ἐν χειρὶ Μωυσῇ, 15, 18, 72 (only these).

(6) Exod. X. 1—XI. 10 = 51, pp. 65–69.

1. τῶν θεραπόντων] pr. τὴν καρδίαν, 15, 58 etc. Arab. 3. || ἐπ' αὐτούς] ἐπ' αὐτόν, alone.
2. ἐμπέπαιχα] ἐνπέπραχα, 72, cf. πέπραχα, 53, ποιήσω, 106.
4. αὖριον ταύτην τὴν ὥραν, 53, 72.
5. Om. τῆς γῆς 2^o, A and many.
6. αὐτῶν] ἰμῶν? || Om. Μωυσῆς, many.
7. τῷ θεῷ] pr. Κυρίῳ, A and many.
9. υἱοῖς, θυγατρᾶσιν et προβάτοις] + ἰμῶν, 15, 58, 72. || Κυρίου] + τοῦ θεοῦ ἰμῶν, B^{ab}A and many.
10. Vid. om. ἔστω. || Vid. om. μὴ.
11. ἀλλὰ πορεύεσθε (sine οἱ ἄνδρες) et λατρεύσατε.
12. γῇν 2^o] + Αἰγύπτου, 15 etc. || Om. πάσαν.
13. ἐπήγαγεν] pr. Κύριος, B^{ab}A many. || τὸ πρῶτῳ] pr. καὶ, 84.
14. οὐ γέγονεν ἀκρις τοιαύτη, 15, 58, 72.
15. γῇ] pr. πάσῃ, B^{ab}A all.
18. τὸν θεόν] Κύριον, A etc.
19. om. αὐτήν, Arm. 1, 2.

21. (σκότος ψηλαφητόν, 77).
 22. σκότος] + καὶ. || γνώφος] + καὶ.
 23. Om. καὶ 1°. || Om. τρεῖς ἡμέρας 1°, A etc.
 25. εἶπεν] + **ml** it. v. 28, 29.
 29. εἶρηκας] **διῆκ διῆκ** = καλῶς εἶρηκας, cod. 83 καθὼς εἶρ.,
 131 ὥς εἶρ., Georg. ut iuste dixisti.

- XI. 1. ἐκβολῇ] + ἐντεῦθεν, 15, 18, 58, Arm. 1, 2.
 2. πλησίον] + (αὐτοῦ) καὶ ἡ γυνὴ παρὰ τῆς πλησίον (αὐτῆς), B^cA,
 X, 18 etc. || χρυσᾶ] pr. σκεύη.
 3. Om. αὐτοῦ, 19, 72, 118, Ar. 1, 2. || αὐτοῦ] Φαραὼ καὶ ἐν ὀφθαλ-
 μοῖς τοῦ λαοῦ, 15, 18, 72.
 5. θρόνου] + αὐτοῦ, 15, 32, 72, etc. || Om. παντὸς.
 7. Om. οὐδὲ, many.
 8. Om. πάντες, 85, 135.
 9. Om. πληθύνων, A and many.
 10. Om. τὰ σημεῖα καὶ, A* and many. || Om. ταῦτα, 53, 59, 71. ||
 Om. ἐν γῇ Αἰγύπτῳ, many. || εἰσήκουσεν] ἠθέλησεν, A and many. ||
 Αἰγύπτου] αὐτοῦ, A and many.

(3) DEUTERONOMY.

(7) Deut. X. 12—XI. 28 = 45, pp. 51–55.

12. Om. καὶ 2°, AF etc.
 13. φυλίσσεσθαι] pr. καὶ, Ar. 1, 3.
 14. ἡ γῇ] pr. καὶ, 16, 32, etc., Ar. 1, 3.
 15. μετ' αὐτοὺς] pr. καὶ, alone.
 16. Om. καὶ 1° (et vid. 2°). || σκληρυνεῖτε] + ἔτι AF etc.
 21. οὗτος 1°] + γὰρ, Arab. 3. || Om. ἐν σοὶ.
 XI. 1. δικαιώματα αὐτοῦ] + καὶ τὰς ἐντολὰς αὐτοῦ, AF etc.
 3. τέρατα] ἔργα, IV. 82, Arab. 1, Georg., 130 mg.
 4. Om. καὶ τὴν δύναμιν αὐτῶν, AF etc. || ἐπέκλυσεν τὸ ὕδωρ]
κῑκῶ αἰῶ, illos in aqua, Ar. 3. || Om. καὶ 4°.
 6. τὴν μετ' αὐτῶν] τὴν μεγάλην, alone.
 7. Κυρίου] + τὰ μεγάλα, AF etc. || σήμερον] pr. ἕως, 82.
 10. εἰσπορεύῃ] ὑμεῖς εἰσπορεύεσθε, (Λ)F etc. || Om. καὶ. | Om. αὐτῶν,
 AF many.
 11. εἰσπορεύεσθε, 54, 74, 75, etc.
 12. Om. καὶ, 16, 30, 73, etc.

14. Om. καὶ 1°, Georg., Arm. || δώσει] + σοί, Chrys.
 16. προσέχετε ἑαυτοῖς, 19, 108, 118. || σου] ὑμῶν, 19, 44, 74, etc. ||
 Om. καὶ προσκυνήσετε αὐτοῖς, Georg.
 18. εἰς τὴν καρδίαν] ἐπὶ τῶν καρδιῶν, 19, 108, 118 (vel εἰς τὰς
 καρδίας). || χειρὸς] plur.
 20. γράψετε] γράψεις, 19, 108, 118. || ὑμῶν bis] σου bis, 108,
 marg. 85.
 21. μακροημερεύσητε] πληθυνθῶσιν αἱ ἡμέραι σου (18, 19, 108, 118,
 sed ὑμῶν] || υἱῶν σου (106 μου).
 22. σοι] ὑμῖν, AF etc. || ἡμῶν] ὑμῶν, X etc.
 23. Om. καὶ 1°, 58 Georg.
 24. τοῦ ποδὸς] τῶν ποδῶν, F etc. || Ἀντιλιβάνου] **لحم**. || Om.
 ποταμοῦ 2°, XI etc.
 25. πρὸς ὑμᾶς] + Κύριος, 82, cf. AF.
 28. αἱ κατάραι] τὴν κατάραν v. ἡ κατάρα.

(8) Deut. XII. 28—XIV. 3 = 53, pp. 70—73.

- XII. 29. αὐτήν] αὐτοῦς AF etc.
 30. λέγων] pr. οὐ μὴ ἐκζητήσης ἐπακολουθήσαι αὐτοῖς καὶ οὐ μὴ
 ἐκζητήσης τοὺς θεοὺς αὐτῶν, cf. AF etc.
 31. τῷ Θεῷ] pr. Κυρίῳ, AF etc., + **رحم** (= ἔτι? οὐπω?)
 Κυρίου ᾧ] ᾧ Κύριος, AF etc.
 32. ὑμῖν] σοι AF etc.
 XIII. 2. Om. καὶ 2°, 82.
 3. τὸν λόγον 71, 75. || σου ὑμᾶς] σε. || τὸν Θεὸν] pr. Κύριον, AF
 etc. || σου 2°] ὑμῶν AF etc.
 4. φοβηθήσεσθε] + καὶ τὰς ἐντολὰς αὐτοῦ φυλάξεσθε, AF etc.
 5. ἐκ 2°] ἐξ οἴκου, 74, 76, 106, etc.
 6. ἡ γυνή] + σου AF etc.
 8. ἐπιποθήσεις] **خاضع** = ἐλεήσεις, which is to be found only
 in the Complutensis and in Tertullian. Here we have, apparently, three
 independent corrections of a difficult word.
 9. αἱ χεῖρες] pr. καὶ, cf. AF etc.
 11. Ἰσραὴλ] ὁ λαὸς, nowhere else. || προσθήσουσιν, AF etc.
 13. γῆν] πόλιν AF etc.
 14. καὶ ἐτάσεις (**خاضع**? στήση?) καὶ ἐκζητήσεις (cf. cod. 54) καὶ
 ἐρωτήσεις καὶ ἐξεραυνήσεις, four verbs. || γεγένηται] pr. καὶ.

15. γῆ] πόλει, AF etc.

18. τὰς ἐντολὰς] pr. πάσας, AF etc. || τὸ καλὸν καὶ τὸ ἀρεστὸν, AF etc.

XIV. 1. οὐκ ἐπιθήσετε] pr. οὐ φοιθήσετε AF etc., cf. οὐ κοφθήσεσθε of the Complutensis and καὶ κατατεμεῖσθε of cod. 71. || ἐπιθήσετε] ποιήσετε, Arab. 3 et Theodoret in Comment.

2. Om σου¹—σου², 29 and Arab. 3. || τῆς γῆς] pr. πάσης, alone.

From the preceding list it will appear that in the Pentateuch the text of the present Lectionary does not fully agree with any text hitherto known; but that it comes nearer to A than to B, and especially to the codd. 15, 18, 72 and to some of the Arabic Versions. Whether the latter be derived from a Syriac text, is an open question.

II. POETICAL BOOKS.

(1) PSALMS.

Small parts of the following Psalms have been preserved:

8, 21, 22, 24, 29, 30, 34, 37, 40, 54, 64, 68, 76, 84, 87, 97, 101.

There are a few differences from the text printed by Swete. In Ps. 8 it would seem that our Lectionary omitted ὥς in v. 2, ὅτι in v. 3 and read νηπίων θηλαζόντων; but these three variants are due to the freedom of a translation.

XXII. 5. ἐξ ἐναντίας] + πάντων which is found only in cod. 194 of more than 100 MSS.

XXXIV. 1. με 2^o] ἡμᾶς, alone.

11. ἃ] pr. καὶ.

XXXVII. 18. ὅτι ἐγὼ] ἐγὼ δὲ, and thus Cyril of Alexandria.

XL. 8. ἐπὶ τὸ αὐτὸ] **𐤃𐤏𐤃𐤏 𐤃𐤏** = ἐπὶ τοιοῦτο?

LXIV. 2. εὐχῇ] + ἐν Ἱερουσαλὴμ, **NT** and more than 100 MSS.

LXVIII. 22. Om. καὶ 1^o, and thus cod. 21, Chrysostom, Cyril.

LXXVI. 2. Om. καὶ ἡ φωνή: φωνῇ, sic vid. B^b**NT** etc.

XCVII. 1. Om. Κύριος, Euseb. (dem. ev.).

8. ἀγαλλιάσονται] + ἀπὸ προσώπου Κυρίου, ὅτι ἔρχεται **N^{ca}** AT etc.

CI. 2. Κύριε εἰσάκουσον, **NAT** etc.

3. Om. κλῖνον—ἐπικαλέσωμαι σε, cf. codd. 152, 156, 264, where there is similar confusion.

Of these variants only that of xxii. 5 is characteristic; the coincidence with cod. 194. This MS. is described by Holmes-Parsons as

Codex Biblioth. Reg. Paris. num. 21 membranaceus, pulcherrime, sed non accurate, scriptus, ubicunque literis aureis. Accentus habet a prima manu. Continet Psalmos 151, et Cantica Sacra.

(2) PROVERBS.

Prov. I. 1-9-19 = 61, pp. 87, 88 + 67, pp. 103, 104.

I. 6. Om. τε.

7. εἰς θεόν] + φόβος Κυρίου, 23, 252.

8. νίε] + μου, perhaps, as 147.

9. Perhaps σὴ κεφαλῇ δέξεται.

14. σὸν κλῆρον] κληρόν σου, 23, 252.

15. μὴ] pr. νίε, as **N**^{ca} or rather νίε μου, as 23, 252. || αὐτῶν 2^o] + (16) οἱ γὰρ πόδες αὐτῶν εἰς κακίαν (κακὰ?) τρέχουσιν καὶ ταχινόι τοῦ ἐκχεῖν αἷμα, **N**^{ca} A 23, etc.

IX. 1-11 = 64, p. 96.

2. ἔσφαξεν] pr. καὶ, alone || ἐκέρασεν] pr. καὶ, 68 etc.

6. ἵνα... βασιλεύσῃ τε] ἵνα ζήσῃσθε, **N**^{ca}, cf. 23 etc. || φρόνησιν] + ἵνα βιώσῃτε, **N**^{ca} A 23 etc.

8. σε 2^o] + ἄσφοδον καὶ μισήσῃ σε, **N**^{ca} A etc.; 254 ἄφρονα καὶ προσθήσει τοῦ μισῆσαι σε, et adjiciet ut oderit te, Augustine.

Of these variants the most important is that in ix. 7, where the coincidence in the Hebrew between the Latin of Augustine, *adjiciet*, the Greek of cod. 254 προσθήσει, and our Syriac ܐܘܠܐ is very striking. Cod. 254 is according to Holmes-Parsons (preface to Job):

Codex Vaticanus num. 337 membranaceus, in 8^{vo}, saeculo XIII., ut videtur, exaratus.

(3) JOB.

Job XVI. 1-10, 21—XVII. 16 = 46, pp. 55-57.

XVI. 2. πάντες] + ὑμεῖς, vet. lat.

3. ἢ τί] ἢ τίς, alone.

6. χειλέων] + μου, **N**^{*}

7. τραῦμα] + μου, $\aleph^{ca}A$
 9. εἰς] pr. καὶ, \aleph^* || ἐγενήθη] + μοι (?) || ἀνταπεκρίθησαν, alone.
 23. ἤκασιν] ἤκουσίν μοι, A 157, 249 etc.
 XVII. 1. πνεύματι] ~~κλῆρι~~, write ~~κωρι~~, probably.
 5. τῇ μερίδι] ~~μελων~~ ~~ܡܠܝܢ~~, Syriacism, literally: the sons of his portion. || υἱοῖς] + μου, perhaps.
 10. ἐρείδετε καὶ δεῦτε] ~~ܪܕܝܬܡܝܢ~~ ~~ܪܕܝܬܝܢ~~, "ye have come and seen" = ?
 12. ἔθηκαν, A vet. lat. || ἐγγύς] + ~~ܟܥܥܕܝܢ~~ = σκεπασθῆναι?
 15. ὄψομαι] + ἔτι, only A and 249.

XXI. 1-34 = 54, pp. 74, 75.

2. αὕτη παρ' ὑμῶν, A. || Om. ἡ, AC 249.
 5. χεῖρα] your hands. || σιαγόνη] your cheeks.
 8. ψυχὴν] their heart. || ὀφθαλμοῖς] their eye.
 9. αὐτοῖς] ἐπ' αὐτοῖς vel ἐπ' αὐτοὺς, many.
 10. Conf. lat. concipientes non abortant.
 14. λέγει] dicunt, vet. lat. || Κυρίῳ] Κύριε || οὐ βούλομαι] ~~ܡܥܪ~~ = ?
 20. Instead of ~~ܡܥܪ~~ read ~~ܡܥܡ~~.
 21. μετ' αὐτοῦ] μετ' αὐτόν.
 23. αὐτοῦ] ~~ܡܥܡܝܢ~~. || εὐπαθῶν] ~~ܟܝܢ~~ = ?
 25. ὁ δὲ] "another."
 26. αὐτοὺς] ~~ܡܥܡܝܬܝܬ~~, "both."

On cod. 249, which several times agrees closely with the Lectionary, Holmes-Parsons writes (preface to Esther):

Codex Vaticanus, membranaceus, Pii secundi, in Appendice signatus num. 1. (Plura non dedit librarius: optandum est sane ut tandem aliquando divulgaretur Codicum Graecorum in Biblioth. Vaticana Catalogus.)

III. PROPHETS.

(1) Amos VIII. 9-12 = 78, pp. 114, 115.

9. λέγει κύριος Κύριος] λ. κύριος ὁ θεὸς and places it after μεσημβρίας.

10. Om. πάσας, 240.

11. ἐπὶ τὴν γῆν λιμὸν and + **ܕܐܡ** (*ισχυρόν*?). || Κυρίου] θεοῦ.
 12. ὕδατα τῆς] ἀπὸ θαλάσσης ἕως, many. || περιδραμοῦνται ζητοῦντες
 is translated as if it were ζητήσουσι περιδραμεῖν.

(2) Micah V. 2-5 = 25, p. 24.

2. ὀλιγοστός] pr. μὴ, many. || Om. τοῦ εἶναι. || χιλιάσιν] τοῖς ἡγεμόσιν, cf. 36, 39, literally, *in the leadership*. || ἐξ οὗ (read ἐκ σοῦ)] + γὰρ. || μοι] + ἡγούμενος, cf. A and Theodoret. || τοῦ Ἰσραήλ] ἐν τῷ Ἰσραήλ, with A Q, et pr. καὶ, **ܕܐܡ**.

3. δώσει] The Syriac form **ܕܕܝܬ** may be understood "she will give" or as δώσεις, "thou wilt give," cod. 22, 153.

4. αὐτοῦ ἐν ἰσχύϊ Κύριος] Κυρίου ἐν ἰσχύϊ.

(3) Joel I. 14—II. 11-20-27 = 38, pp. 42-44; 40, pp. 45, 46; 43, pp. 49, 50.

I. 14. κηρύξατε and συναγάγετε] pr. καὶ, it. 16 before ἐξ (many) and 17 κατεσκάφησαν. The Syriac does not easily admit *asyndeta*.

17. ἐσκίρτησαν] + δέ. || ὅτι] καὶ.

18. ἐαυτοῖς] ἐν αὐτοῖς, 311 Arm.

19. σέ] + δέ.

II. 1. κηρύξατε] pr. καὶ. || συγχυθήτωσαν] συναχθήτωσαν, A || ὅτι] καὶ.

2. ὥς] pr. καὶ. || Om. ἐτῶν.

3. πεδῖον] pr. ὥς, compl. ὡσεὶ.

5. ὥς 1^o] pr. καὶ, it. 6 for πᾶν.

7. ὥς 1^o] + δέ.

11. ὅτι 2^o] καὶ.

14. θυσίαν] pr. καὶ, many.

15. κηρύξατε, 16 ἀγιάσατε, it. νήπια et ἐξελλάτω] pr. καὶ. || Om. ἐκλέξασθε πρεσβυτέρους.

17. ἀνὰ μέσον] pr. καὶ.

19. τῷ λαῷ αὐτοῦ after Κύριος, 30, 311. || ἔλαιον] + *and ye shall eat* (καὶ φάγεσθε).

20. ἐμεγαλύνθη, A Q many.

21. χαῖρε] pr. καὶ.

22. συκῇ καὶ ἄμπελος] καὶ ἄμπ. καὶ συκῇ, cf. A Q etc.

26. Om. ἐσθίουντες, cf. 233.

27. Om. ἔτι 2^o, many.

III. 9-21 = 50, pp. 64, 65.

9. *προσαγάγετε* etc.] and all men of war shall draw near and come up.

11. *ἐκεῖ· ὁ πρὸς ἑστὼ μαχητής*] and there breaks the Lord your strength (alone).

12. *ἐξεγείρεσθωσαν*] + *τὰ ἔθνη καὶ*.

13. *πατεῖτε* and *ὑπερεκχείτε*] pr. *καὶ*.

14. Om. from *τῆς δίκης* 1°—2°, 23, 62, 106.

15. Note the difference in the translation of *δύσουσιν* here (ܕܝܫܘܫܝܢ) and ii. 10, ܕܝܫܘܫܝܢ = ܕܝܫܘܫܝܢ. There is no example as yet of this verb ܕܝܫܘܫܝܢ in the Syriac Dictionaries, neither in the *Thesaurus* nor in Brockelmann. But codd. BC of the Evangelium (to be published by Mrs Lewis) have Luke v. 7 (p. 97 l. 1) ܕܝܫܘܫܝܢ, where de Lagarde after his codex (A) gives ܕܝܫܘܫܝܢ, with the note: in ventre litterae ܕܝܫܘܫܝܢ litura.

16. *ἐνισχύσει*] + *Κύριος, Q* etc.

17. Om. *καὶ* 2°.

18. *σχόινων*] ܫܚܝܢܐ. Why does the Lectionary not translate *σχόινων*? And how does it come to the form ܫܚܝܢܐ? from the Peshito, which has ܫܚܝܢܐ, or direct from the Hebrew ܫܚܝܢܐ? The Syriac Hexapla retains ܫܚܝܢܐ and remarks in the margin: ܫܚܝܢܐ are the trees which produce ܫܚܝܢܐ (*chia*, gummi, mastix). The same translation is to be found in Micah vi. 5 and Hatch-Redpath ought not to have placed the † to these passages, but ought rather to have given ܫܚܝܢܐ as the Hebrew equivalent of *σχόινος* (= *σχίνος*). The Greek reading is of great interest, because the word serves Jer. viii. 8 in LXX. and Ps. xlv. 2 in AQUILA, as the translation for ܫܚܝܢܐ, the *calamus* or pen.

(4) *Jonah* (the whole) = 88, pp. 126-131.

I. 2. *αὐτῆς*] *αὐτῶν*, 95, 130 etc.

5. *ἐφοβήθησαν*] + *φόβῳ μεγάλῳ*, 36, 86, 130 etc.

6. *ῥέγγεις*] pr. *καθεύδεις καὶ*.

8. *ἔρχη*] + *καὶ ποῦ πορεύη* N^{cb}Q^{mg} 22 etc.

10. *ἐποίησας*] pr. ὁ, 130, 211 et + *ἡμῖν*, 86, 239.

11. κλύδωνα] + ἐπ' αὐτούς, 36, 86, 130, 311.
 14. ἀνεβόησαν] + the men.
 II. 1. καταπιεῖν] and it swallowed.
 2. ἐκ τῆς κοιλίας τοῦ κήτους πρὸς Κύριον τὸν θεὸν αὐτοῦ.
 7. φθορὰ ζωῆς] ἐκ φθορᾶς ἡ ζωή, AQ etc.
 10. σωτηρίου] + μου AQ etc.
 11. προσετίγῃ] + ἀπὸ κυρίου, N^{cb}.
 III. 2. Ἀνάστηθι] + καὶ.
 3. ἐλάλησεν] + αὐτῷ.
 8. αὐτῶν] αὐτοῦ.
 IV. 3. Om. δέσποτα, Cyril Alex.
 4. We have already here as in *v.* 8: And Jonah answered: Well I am angry even unto death. This occurs in no other MS., as it seems.
 8. Om. καὶ 2°. || ἀπελέγετο τὴν ψυχὴν αὐτοῦ] he chose for his soul the death.

In these passages from the Minor Prophets the Greek codices which show the most marked relation to the text of our Lectionary are

- 86 (see Jonah i. 5, 8, 11),
 240 (see Amos viii. 10, Zech. ix. 11),
 311 (see Joel ii. 19, Zech. xi. 14 etc.).

86 is the well-known Codex Cardinalis Barberini Romae vetustissimus; compare on it Holmes-Parsons, pref. to Isaiah.

240 is described in the preface to the Minor Prophets as

Codex Biblioth. Mediceae XXII. Plut. XI. in folio minore saec. XIII. (sc. an. 1286 ut habetur in ultima Codicis pagina). Est catena perpetua ex variis SS. PP. concinnata. Nitidissimus codex.

311 is (ibidem): Cod. Bibl. S. Synod. Mosq. num. 341 membranaceus saec. XI.

(5) Zechariah IX. 9-15 = 52, pp. 69, 70.

9. Om. αὐτὸς.
 10. πληθὸς καὶ εἰρήνη ἐξ ἐθνῶν] as the Syriac text stands, we must translate: he will *speak* peace with the nations. According to Holmes-Parsons the same translation is found in the Slavonic version: καὶ ῥήσει (?) εἰρήνην ἐθνῶν; Aquila, Eusebius and others, λαλήσει.

ὕδατων (= 𐤅𐤔𐤍) ἀπὸ θαλάσσης (= 𐤕𐤓𐤕); thus N^{ca} 22, 36, 40, 42, 49 etc. || ποταμῶν διεκβολὰς ἀπὸ ποταμῶν ἕως διεκβολὰς or διεκβολῶν,

N^{ca} etc. This passage proves that the Lectionary follows a Greek text, which had undergone revision from the Hebrew.

11. Om. σου 2°, 240.

12. Om. παροικεσίας σου, alone.

13. I have bent my bow *against* Judah and filled *against* Ephraim (τῷ Ἐφραΐμ codd. 95, 185). [ψηλαφήσω] **ܕܠܝܚܒܐ**, I have made. || βολίς] + αὐτοῦ, 22, 36 etc.

14. Παντοκράτωρ] here = **ܠܗܐܝܬܐ**, in the next verse = **ܠܗܐܠܗܐ**.

XI. 11^b-14 = (a) 68, p. 104 = (b) 72, pp. 110, 111.

Here we have for the first time a lesson twice, and, small as it is, it is sufficient to show that the text was not taken from an already existing Syriac version of the Bible, but that it was translated afresh *ad hoc*, where it occurred. This is proved (1) by different translations of an identical Greek text, (2) by variations in the Greek text. Compare

11. (a) **ܠܚܒܐ ܝܚܒܐ** } = καὶ γνώσονται Χανααῖτοι.
(b) **ܠܚܒܐ ܝܚܒܐ** }

12. (a) **ܕܠܗܝܬܐ ܠܚܒܐ** } ἀπείπασθε. Besides the addition
(b) **ܠܗܐܝܬܐ** }

of **ܕܠܗܝܬܐ** ἀπείπασθε seems to be taken in the first case as verbum finitum, not as imperative and in the sense of ἀθετεῖν or ἀδικεῖν.

14. (a) **ܕܠܚܒܐ** } ἀπέρριψα; the rendering of 6 would best
(b) **ܕܠܚܒܐ** }

correspond to a reading συνέτριψα, but this is not found in any Greek MS.; one has ἀπέστρεψα, another ἀπέκρυψα; it is the reading of the Peshito. || κατάσχесίν μου] both (a) and (b) τὴν διαθήκην μου, 106, 239, 311.

(6) Isaiah III. 9^b-15 = 74, pp. 111, 112.

9. Om. καθ' ἑαυτῶν.

10. δύσχρηστος] **ܕܠܚܒܐ** = εὐχρηστος?

11. πονηρὰ] + **ܠܗܐܝܬܐ** = ?

13. Om. καὶ στήσει εἰς κρίσιν τὸν λαὸν αὐτοῦ, cf. 301 which om. κ. στ. εἰς κρ.

15. ἀδικεῖτε] + μοι.

VII. 10-16 = 24, p. 23.

13. δὴ] **κισ**.
 14. Κύριος αὐτὸς] **κισ κ**. || καλέσουσιν, 26, 106, 144, 239, 306.
 15. προελέσθαι] **λλ** = λέγειν? || ἐκλέξεται, many.
 16. πονηρίᾳ] + **κκ**.

VIII. 8—XI. 16—XII. 6 = 27, pp. 25-33; 35, pp. 39, 40.

9. Om. ἡττᾶσθε 1°-2°, 144. || λόγον ὃν λαλήσητε] ὅτι βουλευέσθητε.
 11. τῇ πορείᾳ] pr. καὶ, 22, 36 etc. || om. λέγοντες.
 13. αὐτὸν] **ααλ**, alone.
 14. λίθῳ προσκόμματος, 301. | πέτρα πτώματος. || ἐν 1°] pr. ὡς.
 15. Om. καὶ ἐγγιούσιν. || ὑλώσονται] **ααα** = ἀπολέσουσιν? || ἐν ἀσφαλείᾳ] + ὄντες?
 17. μενῶ] **κισα**, *I confess* = ?
 19. καὶ ἐὰν εἴπωσιν] and he will say. || οὐκ ἔθνος] **κ αα δαλ**, read **κ**, probably. || om. αὐτοῦ, 302. || ἐκζητοῦσιν] do ye seek and ask? || νεκρὸς] **κισα**, read **κδισα**.
 20. ἔδωκεν] **ααδκ** || om. οὐκ, it. v. 22!
 22. καὶ ἀπορία καὶ στενοχωρία κ. σκότος κ. θλίψις κ. σκότος πολὺ.

IX. 1. πίε] **κδκ** (= **κδεκ**?). || om. καὶ πέραν τοῦ Ἰορδάνου, Cyril.

2. ἴδετε] **κω** = εἶδε, N^c. || ἐφ' ὑμᾶς] **ααα**, over them, Euseb. αὐτοῖς.

3. Om. ἐν εὐφροσύνῃ σου.

4. ἐπ' αὐτῶν] on their neck, omissis καὶ ἡ ῥάβδος ἡ. || **κισ** l. **κισα**.

5. ἰμάτιον] pr. πᾶν.

6. ὅτι] ἰδοὺ, Clemens Alex. || υἱὸς] pr. καὶ. || οὗ ἡ ἀρχὴ] and his government. **καλοῦσι. μεγάλης βουλῆς ἀγγελος] κδκ κδκκ κδκκ κδκκκκ**, write **κδκκ** + θαυμαστὸς σίμβουλος, θεὸς ἰσχυρὸς, ἐξουσιαστής (= **κθαυβλα δα κωκί**), ἄρχων εἰρήνης, πατὴρ τοῦ μέλλοντος αἰῶνος, cf. N^{ca}A 22, 36 etc. || ἄξω] ἄξει?

7. εἰρήνης] **κθακίδ** = ἐξουσίας?, very singular. || Δαυεῖδ] + sitting. || ὁ ζήλος] for the zeal.

9. ἐν Σαμαρείᾳ] in the *land* of Samaria.
 11. Om. ἐπ' αὐτὸν, 41.
 12. Συρίαν] pr. **ⲥⲓⲣⲓⲁ** = καὶ ἀφελεῖ? || "Ἑλλήνας] **ⲙⲉⲙⲓ**.
 14, 15. Om. ἡ ἀρχὴ καὶ προφήτην.
 16. Om. πλανῶντες καὶ. || καταπίνωσιν] ταπινῶσιν!
 18. πάντα] c. seqq. conj. + γὰρ.
 20. βραχίονος] + τοῦ ἀδελφοῦ A 26, 106 etc.
- X. 1. πονηρίαν 2^o] + ἑαυτοῖς.
 2. ἐκκλίνοντες] + γὰρ. || ἰρπάζοντες] pr. καὶ, **ⲚⲁⲒ** 26, 106 etc.
 3. ποιήσουσιν] ye do.
 4. ἀπαγωγὴν] + καὶ ὑποκάτω ἀνηρημένων πεσοῦνται, **ⲚⲁⲒ**^{mg} etc.
 7. ἀπαλλάξει ὁ νοῦς αὐτοῦ] so he thought in his mind. || οὐκ]
 pr. καὶ.
 9. ἐρεῖ] + αὐτοῖς.
 10. ταύτας] pr. πάσας.
 12. Ἱερουσαλὴμ] pr. ἐν, A etc.
 14. ἀρῶ] **ⲕⲱⲓⲁⲱ ⲙⲉⲱ** i.e. καὶ ἀρῶ Συρίαν, quite singular. ||
 διαφεύξεταί με] shall be saved from my hands.
 17. καὶ ἀγιάσει α. ἐν πυρὶ] **ⲕⲓⲁⲱⲁ ⲙⲉⲱⲙⲉⲱ** = **ⲕⲓⲁⲱⲁ ⲙⲉⲱⲙⲉⲱ**?
 19. παιδίον] + μικρὸν, 22, 24, 36 etc.
 20. οὐκέτι] ἔτι. || ἀδικήσαντες] **ⲁⲥⲱⲓⲕ** = trusting?
 21. ἰσχύοντα] + ἔσονται πεποιθότες.
 23. Om. ὅτι λόγον συντετμημένον here. || ἐν τῇ οἰκουμένῃ ὅλῃ] vid.
 ἐπὶ τῆς γῆς (cf. Theod. and Symm.) + καὶ λόγον συντετμημένον ποιήσει
 Κύριος ἐν τῇ οἰκουμένῃ ὅλῃ.
 24. Om. σαβαὼθ.
 25. Om. μου.
 26. Om. ἐν τόπῳ θλίψεως. || om. αὐτοῦ.
 27. Om. καὶ καταφθαρήσεται—ὑμῶν, alone.
 30. Om. ἐπακούσεται ἐν Σά, **Ⲛ**.
 31. Medeba.
 32. τὴν θυγατέρα] of the daughter.
 33. Om. ὁ δεσπότης, Chrysostom.
 33, 34. Om. ὑψηλοὶ 1-3, cf. Chrysostom.
- XI. 1. ῥίζης] + αὐτοῦ.
 2. Om. καὶ εὐσεβείας, alone.
 3. αὐτὸν] **ⲙⲓⲗ**.
 4. ταπεινοὺς] ἐνδόξους **ⲚⲒ**¹ etc.

6. Om. καὶ πᾶρδαλις συναναπαύσεται.
 7. ὡς βοῦς] καὶ βοῦς, **SAQ** etc., + ἄμα, **AQ**.
 15. φάραγγας] + in Egypt, alone! || ἐν ὑποδήμασιν] shoes on their feet.

XII. 1. ἐρεῖς] ἐρεῖ 26, 87, 97, Compl. || σου] + ἀπ' ἐμοῦ, 22, 24, 48 etc. Note how the MSS. are divided. The one reading in the verse is supported by one class of MSS., the other by quite a different series.

2. αὐτῷ] + καὶ σωθήσομαι ἐν αὐτῷ, B^{ab}**NO** 26, 41 etc.
 3. σωτηρίου] + ὑμῶν.
 4—6. Six times the *asyndeton* is changed: καὶ βοᾶτε, καὶ ἀναγγ., καὶ μιμν., ὑμνήσατε δὲ, καὶ ἀναγγ., καὶ ἀγαλλ.

XXV. 1—3^a = 93, p. 135.

1. I praise thee, my God, my King. || ἀρχαίαν] + καὶ. || γένοιτο] + κύριε, many.
 2. πόλεις 2^o] pr. καὶ, many. || om. μὴ 1^o, **SAQ** etc. || πόλις (πόλεις)] + thou hast destroyed (**διῶ**).

XXXV. 1—10 = 31, pp. 36, 37.

1. ἀγαλλιάσθω] pr. καὶ, similiter 3, καὶ ἰσχύς., καὶ παρακ., καὶ ἰσχύς., καὶ μὴ φ.
 2. καὶ ἀγαλλιάσεται καὶ ἐξανθήσει. || ἡ δόξα] pr. ὅτι, Athanasius.
 4. , οἱ ὀλιγόψυχοι] τοὺς ὀλιγοψύχους, 24. || κρίσιν—ἀνταποδώσει] he is judge and retributes retribution.
 7. καλάμου] ποιμνίων, **S** 49, 239, 306.
 7, 8. καὶ ἔλη. ἔσται ἐκεῖ] . καὶ ἔσται ἐκεῖ ἔλη καὶ.
 10. κεφαλῆς] + αὐτῶν· ἐπὶ γὰρ κεφαλῆς, **SAQΓ**(B^{ab}). || αἵνεςις] + καὶ ἔσται.

XL. 1—8 = (a) 32, pp. 37, 38 = (b) 62, pp. 88, 89.

- (a) 4. ἡ τραχεία] pr. πᾶσα.
 6. λέγοντος] + μοι. || χόρτος] pr. ὡς.
 7. τὸ ἄνθος] + αὐτοῦ. || ἐξέπεσεν] + ὅτι πνεῦμα κυρίου ἐπνευσεν εἰς αὐτό· ἀληθῶς χόρτος ὁ λαός· ἐξηράνθη χόρτος, ἐξέπεσε τὸ ἄνθος (αὐτοῦ), Q^{mg} 22, 36 etc.
 8. θεοῦ ἡμῶν] κυρίου.

We have this lesson, at least in fragments, not only twice, but even

three times*; for it is already to be found in Land p. 223. It proves still further that the Syriac text was not taken from a complete version of the Bible, for we have two different renderings of two different Greek texts; the readings of Land (C) agree for the most part with (A). Compare:

A	mal,	BC	mal,	AC	māhāhā,	B	māhāhā,
A	maḥ,	B	maḥ,	AC	maḥāhā,	B	maḥāhā,
AC	maḥ,	C	maḥ,	A	maḥ and maḥ,	B	nil
AC	maḥ,	B	maḥ.				

B has the addition (of A) not after v. 7, but after v. 8, without *ἔτι* and rendering *ἐπνευσεν* by *ܕܡܨܐ* for *ܕܡܨܐ*; after it v. 8 is given a second time with *τοῦ θεοῦ ἡμῶν* as in the Greek text of Swete, not with *τοῦ κυρίου* as in the Syriac text of A; for *ܐܡܝܢ* it has again *ܕܡܨܐ*.

NL. 9-17 = 65, p. 97.

9. εἰπὸν] εἶπετε.
 10. Om. κύριος 1^o, many. || βραχίον] + αὐτοῦ, many. || ἰδοὺ 2^o] καὶ. || om. αὐτοῦ 1^o.
 11. ποιμὴν] + ὁς. || ἄρνας] + καὶ ἐν τῷ κόλπῳ αὐτοῦ βαστάσει, Q^{mg} many.
 12. τὸν οὐρανὸν] pr. who measured ~~ⲙⲏⲣⲏ~~ ~~ⲙⲏⲣⲏ~~. || χειρὶ, σπιθάμην and δρακί] + αὐτοῦ.
 13. καὶ] ἦ.
 14. αὐτῷ 2^o] + ἡ τίς προέδωκεν αὐτῷ καὶ ἀνταποδοθήσεται αὐτῷ; (~~ⲙⲏⲣⲏ~~, from him?), S^{*}A 26 etc.
 15. Om. εἰ, Justin. || om. ὡς σῖελος λογισθήσονται, Slav. Ostrog.
 17. ἐλογίσθησαν] + αὐτῷ, Q^{mg} 22, 36 etc.

XLII. 5-10 = 47, pp. 57, 58.

5. οὕτως] + γὰρ. || τὰ] pr. πάντα.
6. γένους] **ῥία**, which might be either plural or singular with suffix of the first person = γένους μου, as **Σ** 87, 91, 167 + εἰς φῶς ἐθνῶν **Σ**^{ab}AQ etc.
8. τὴν et το. ἡ] pr. καὶ.

* Is. xl. 1-8 will be found a fourth time on p. cxxxviii of this book. A. S. L.

XLII. 16^b—XLIII. 14 = 42, pp. 47-49.

17. αἰσχύνηθητε] pr. καὶ, similiter 21 κύριος, 22 ἐγένοντο, 23 εἰσακούσεται (sic), XLIII. 1 ἐκάλεσα, 2 φλόξ, 5 μὴ, ἀπὸ 1°, 6 ἐρῶ, 9 πάντα, ἀγαγέτωσαν, 12 ἀνήγγειλα, 13 ποιήσω.

19. καὶ 3°] pr. τίς τυφλὸς ὡς ὁ ἀπεσχηκώς; Q^{ms} 23, 36, 48 etc.

21. ἐβουλεύσατο] ἐβούλετο, Q 22 etc.

23. εἰσακούσατε] εἰσακούσεται, which is preferable, many.

24. οἷς] τίς, N^{AQ}, (read thus in LXX.).

25. ψυχὴν] + αὐτῶν.

XLIII. 3. Om. σου 1°, 41, 49, 106. || σῶζων] ~~διωκ~~ = who chose.

8. ὀφθαλμοὶ] + αὐτῶν, many.

9. ἐξ αὐτῶν] ~~ομο~~, *with* them. || ἀναγγελεῖ 1°] + ὑμῖν. || τοὺς μάρτυρας] the testimonies (τὰς μαρτυρίας).

10. πιστεύσητε] + μοι, A 22, 36, etc. || καὶ 4°] + τότε.

11. ὁ θεός] ὁ κύριος.

12. ἔσωσα, ὠνείδισα] ~~διωκ~~ = ~~διωκ~~? || ἡμῖν] ὑμῖν, N^{AQ} etc.

13. ἔτι] ὅτι.

14. καὶ Χαλδαῖοι] Χαλδαῖοι (or Χαλδαίους) καὶ.

The last five verses of this lesson occur again in the following:

XLIII. 10-21 = 55, pp. 76, 77, while the verses 15-21 are found a second time in lesson 30, pp. 35, 36; thus we have again a double rendering of a passage of 12 verses. It will not be necessary to quote all the differences. We have again (1) double renderings of an identical Greek text; comp. A ~~πωκ~~, B ~~πωκ~~ v. 10, A ~~ωκ~~, B ~~ωκ~~ v. 14; (2) different Greek texts: A ~~ωκ~~ ~~ομο~~ = κύριος, B ~~ωκ~~ = ὁ θεός v. 11, A ~~ωκ~~ ~~ωκ~~ = δεθήσονται, B ~~ωκ~~ ~~ωκ~~ = δοθήσονται v. 14, the latter reading is only to be found as yet as misprint in the editio Aldina. After ~~ωκ~~ = ἀνήγγειλα B has ~~ωκ~~ ~~ωκ~~; there is nothing to correspond to ~~ωκ~~ in any Greek codex. Neither is there any example, as yet, for ~~πωκ~~, ~~πωκ~~ = ὠνείδειν (in the Thesaurus or in Brockelmann).

XLIII. 17. ἰσχυρόν] B πολὺν καὶ ἰσχυρόν, 22, 36, 48 etc. B + ~~κωκ~~ σφόδρα.

21. A om. μου, 26, 32.

22. Ἰσραήλ] A **ⲓⲥⲣⲁⲗ** (vocative), B **ⲓⲥⲣⲁⲗ** (dative?).

Of various translations compare here A **ⲕⲓⲣⲁ**, B **ⲙⲉⲓⲙⲁ** v. 20, A **ⲗⲁⲃⲁ**, B **ⲗⲁⲃⲁ** = (περι)εποιησάμην v. 21.

XLIV. 2-7 = 33, p. 38.

2. μὴ] + οὖν.

3. ὅτι] ἰδού.

4. ὥσεί χόρτος ἀνὰ μέσον ὕδατος, **ⲛ**^cAQ etc. || παραρρέον] πᾶν ῥέον, 87, 97, 228 Compl. Ald. The first hand of **ⲛ** is interesting παρεον (= πᾶρεον = πᾶν ῥέον).

5. Read **ⲕⲁⲗⲕⲁ**. || οὗτος 1° etc.] οὕτως ἐρεῖ θεός· ἐγὼ εἰμι.

6. λέγει] + ὁ θεός, almost all MSS. || καὶ ῥυσ. αὐτὸν] ὁ ῥυσ. σε.

7. ἐτοιμασάτω] **ⲁⲗⲁ**, a free rendering?

L. 4-9^a = 76, p. 113.

4. ἡνίκα δεῖ] **ⲁⲗⲁ** = δὲ? || πρῶτ] + πρῶτ, **ⲛ**^c, 22, 51 etc.

5. Om. κυρίου 1°, many. || ἀντιλέγω] **ⲁⲛⲧⲓⲗⲉⲓⲛⲟ**.

8. Om. ἅμα, Barnabas, Didymus, Slav. Ostrog.

9. Κύριος] + κύριος, B^{ab}Q^{mg} etc.

LII. 13—LIII. 12 = 80, pp. 116-118.

13. καὶ δοξασθήσεται καὶ ὑψωθήσεται σφ. || σφόδρα] + καὶ μετewρισθήσεται, Q^{mg} many.

14. ἐπὶ σὲ] ἐπ' ἐμέ. || Om. οὕτως. || Om. ἀπὸ ἀνθρώπων. || Om. καὶ ἡ δόξα σου. || ἀνθρώπων] pr. νιῶν τῶν, many.

15. συνέξουσιν] + over him (om. περὶ αὐτοῦ). || ὄψονται] + αὐτὸν.

LIII. 2. ἀνηγγείλαμεν] + αὐτὸν. || ὥς 1°] pr. καὶ. || Om. καὶ 1°, 22, 36, 48.

3. We have turned *our* face from *him*. || κακώσει and πληγῇ interchanged.

5. παῖδιά] pr. καὶ.

6. ταῖς ἁμαρτ.] **ⲗⲁⲃⲁ** = ὑπὲρ τῶν, Clem. Rom., *propter* Jerome.

7. στόμα] + αὐτοῦ.

8. ὅτι] **ⲕⲁⲗ** = ἰδού? || λαοῦ μου] λ. αὐτοῦ.

10. περὶ ἁμαρτίας ἡμῶν τὴν ψυχὴν ὑμῶν, Compl., Athan., Theodt. ||

ὄψεσθε, Athan., Theodt. || Κύριος] + ἐν χειρὶ αὐτοῦ, 22 etc., Athan., Theodt. || vid. τὴν ψυχὴν αὐτοῦ.

11. δείξαι] καὶ δείξει(?) || πλάσαι] + αὐτόν.

12. Om. αὐτός.

LX. 1-22 = 87, pp. 124-126.

1. φῶς σου] + καὶ ὁ σωτήρ σου, alone.

2. ἰδοὺ] + γὰρ, ^Nc.

3. βασιλεῖς and ἔθνη interchanged

4. ἴδε] + πάντα, Q^{ms}.

5. ὄψη] + καὶ χαρήσῃ, Q^{ms}. || καρδίᾳ] + σου.

6. Γαιφάρ, ^{NAQ} etc. || πάντες et οἴσουσιν] pr. καὶ, + σοι λίθον τίμιον, cf. ^NcA.

7. Om. πάντα. || ἥξουσιν] + σοι.

8. Om. ὡς νεφέλαι and καὶ.

9. ἄργυρον] + αὐτῶν. || ἄγιον] + ~~αὐτοῦ~~ = ἀπαγγελοῦσιν?

11. νυκτὸς] + καὶ, 22, 48 etc. || ἀγομένους] ~~κἄν~~ ~~ἦμα~~ = ἦμα?

12. οἱ γὰρ βασιλεῖς καὶ τὰ ἔθνη.

13. μου] + καὶ τὸν τόπον τῶν ποδῶν μου δοξάσω, Q^{ms} 22 etc., + λέγει Κύριος, alone.

15. βοηθῶν] + σε.

17. λίθων] + οἶσω σοι.

18. γλύμμα] ~~κἄν~~ = ἀγαλλίαμα(?), this may be the true text.

19. ἀνατολὴ σελήνης is freely rendered. || φῶς] pr. εἰς, it. v. 20. || δόξα σου] σοὶ εἰς δόξαν.

LXI. 1-11 = 70, pp. 107, 108.

1. ἰάσασθαι] pr. καὶ, it. κηρῦξαι, 2 καλέσαι, παρακαλέσαι, 3 ἀντὶ 2°, 4 ἐξηρημωμένας, 6 λειτουργοί, A 86.

2. ἀνταποδόσεως] + τῷ θεῷ ἡμῶν, Q^{ms}.

3. Om. δοθῆναι τοῖς πενθοῦσιν, cf. 87, 97. || om. αὐτοῖς δόξαν, alone. || τοῖς πενθοῦσι] ~~καὶ~~ ~~αὐτοῖς~~ = ἀντὶ πένθους. || om. καὶ.

5. ἀλλόφυλοι] + ~~καὶ~~ ~~σοι~~, ἔσονταί σοι.

6. κυρίου] θεοῦ, alone. || θαυμασθήσεσθε] + ἀντὶ τῆς αἰσχύνῃς ὑμῶν καὶ (ἀντὶ) τῆς ἐντροπῆς ὑμῶν (~~αἰσχύνῃς~~).

7. ἐκ δευτέρας (δευτέραν κληρονομίαν) τὴν γῆν κληρονομήσετε, many, but all + ἀγαλλιάσεται ἡ μερίς after ἐντροπῆς, except 87, 97, 228. || αὐτῶν] ὑμῶν, alone.

8. Om. γάρ. || ἐξ ἀδικίας] καὶ ἀδικίας.

10. μίτραν] ~~κρυπτα~~ = ? || καὶ ὡς νύμφην κατεκοσμημένην ἐκόσμησέ με.

11. κήπος] + ἀνατελεῖ, 23, 109 etc., or ἐκφύει, 36, 48 etc. (Compl. ἐκβλαστάνει as a translation of *germinat*!) || om. κύριος 1°.

LXIII. 1-7^a = 84, pp. 119, 120.

1. ἐρύθημα] pr. καὶ, it. οὕτως. || ἐκ] pr. ὡς. || στολῇ] + αὐτοῦ, Q^{mg}.

2. πατητοῦ] πατήματος, Q Origen.

3. πλήρους, N¹Q^{mg}. || καταπεπατημένης] + λήνον γὰρ ἐπάτησα μονώτατος, many. || θυμῷ μου] + καὶ συνέθλασα (?) αὐτοὺς ἐν τῇ ὀργῇ μου, cf. 22, 36 etc. || αἷμα αὐτῶν] + εἰς γῆν καὶ ἐμόλυνα τὰ ἐνδύματά μου, 23 etc. (For ἐμόλυνα Compl. gives ἐμίαινα against all MSS.; the same variant in Acts v. 38 between the codices D and E in a passage which is found only in these two codices; see Eb. Nestle, *Philologica sacra*, p. 44.)

5. αὐτοὺς] με, 62, 90, 308, μοι, 147, 233.

6. ὀργῇ μου] + καὶ ἐμέθυσα αὐτοὺς ἐν τῷ θυμῷ μου, cf. 22, 23, 36 etc., Q^{mg} after ἐπέστη, v. 5.

7. κυρίου 2°] + ἀναμνήσω, 109, 302, 305; Q^{mg} + ἀναμνήσω τὴν αἴνεσιν κυρίου.

Jeremiah XI. 18-20 = 86, p. 121.

18. γνώσομαι] perhaps γνώσόν (= γνώρισόν) με. || τότε εἶδον] ~~אֲדַלְּקָם בְּקִיּוּם~~, a free rendering.

19. οὐκ ἔγνω] pr. καὶ, + ὅτι. || om. δεῦτε καὶ.

20. κύριε] + τῶν δυνάμεων, 22 etc.

In the *Greater Prophets* the Lectionary agrees very frequently with the marginal readings of Q, the codex Marchalianus, attributed there to one or more of the later Versions of Aquila, Symmachus and Theodotion. This clearly shows that the Lectionary rests on a text dependent on Origen. It is probable that Lectionaries are much later than the time of Origen, but they are nevertheless valuable for the text of the Septuagint, as well as for that of the N.T.

B. NEW TESTAMENT.

For the N.T. I have compared the text of the Lectionary with that of Westcott-Hort, but the readings of Greek MSS. are for the most part taken from Tischendorf's editio octava. It would be very convenient if a normal copy of a Greek Lectionary were published in a form which would serve as a standard of collation for the textual criticism of the N.T. Of the Books mentioned by Gregory-Tischendorf III. p. 693 sq. and by Brightman, *Eastern Liturgies*, p. lxxxvii, a beautiful copy of the Venice *Αποστολος* of 1550 was at my disposal (from the Library of Munich).

Acts I. 1-8-14 = 89, pp. 131, 132 and 92, pp. 134, 135.

3. δι' ἡμερῶν τεσσαράκοντα is in the translation connected with the preceding clause παρέστησεν ἑαυτὸν ζῶντα, not with the following ὁπτανόμενος αὐτοῖς καὶ λέγων.

4. *συναλιζόμενος*] and he was *eating* with them.

6. *συνελθόντες* is construed with *οἱ μὲν οὖν*; *those*, therefore, who were come together, not : they, therefore, when they were come together.

8. *δύναμιν*] + *from on high*, כחַ מִלְּמַלְאכֵי שָׁמַיִם, no trace of this reading in Tischendorf.

9. ἐπήρθη is given by two verbs ἠρῶ and ἠρῶ, literally: *he was taken from them and lifted up*; for ὑπέλαβεν a third root is used ἠρῶ, *received*.

11. At the close of the verse "*from you*" is added after εἰς τὸν οὐρανόν; no example of this lesson in Tischendorf.

13. The order is *James and John* instead of *John and James*; before Bartholomew an *and* is inserted.

14. *γυναῖξιν καὶ* is omitted—no trace of this in Tischendorf. Did the writer take offence at the presence of women? Certainly the writer of codex D showed more courtesy by adding the children to them *σὺν γυναιξὶν καὶ τέκνοις*.

II. 22-28-36 = 90 and 91, pp. 132-134.

22. For *δυνάμεισι καὶ τέρασιν καὶ σημείοις* the translation has but two words **ܕܟܕܝܡ ܕܥܠܡܐ** in this order "through signs and mighty works (powers)."

ἐν μέσῳ] the Lectionary seems to have καὶ before it: *even* (ⲉⲛⲁⲕ) in your midst.

25. λέγει] says *before*, ⲓⲛⲁⲕⲁ ϣⲏⲙ.

29. his tomb is with us] *he is with us in his tomb*; an interesting variant; what, if we were to find him still in his grave now!

30. εἰδὼς] ἰδὼν, as D*. || "his loins" and "his throne"] "thy loins" and "thy throne."

31. προιδὼν] προεἰδὼς, as D².

34. λέγει is again translated as if it were προλέγει.

36. ~~ⲙⲓⲥⲁ~~ καὶ ἀπόστολον is of course a mere slip of the pen for ~~ⲙⲓⲥⲁ~~ καὶ χριστόν.

James I. 1-12 = 29, pp. 34, 35.

1. καὶ κυρίου] ⲓⲛⲁⲕⲁ, literally: and of *our* Lord. || φυλαῖς] + τοῦ Ἰσραὴλ, no trace of this addition in Tischendorf¹.

2. πᾶσαν χαρὰν ἡγήσασθε] literally: with all joy be rejoicing ϣⲏⲙⲕⲱ.

3. Om. ὑμῶν, B³ 81 syr^p.

5. παρὰ τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς] literally: from the God of the all (*universum* ⲕⲗⲁⲗⲁ ⲕⲙⲓⲕⲁ), who gives *him* (ⲙⲓ) liberally.

6. αἰτείτω δὲ etc.] ⲁⲕⲏⲩⲙⲁⲓⲕⲁ, literally: *what* he asks in faith, which must be connected, apparently, with the preceding: And it shall be given him, what he asks in faith.

7. Om. ὅτι λήμψεται, literally: for there will not bear (ⲓⲛⲁⲙⲉ) such a man anything from God; οἶσθαι = ⲓⲃⲱ.

9. ὁ ἀδελφὸς] literally: *our* brother, ϣⲁⲙⲕ; instead of ⲙⲓⲥⲁⲕⲱⲥⲱⲥⲱ we must read, of course, ⲙⲓⲥⲁⲕⲱⲥⲱⲥⲱ, *καυχάσθω*.

11. Om. καὶ 1^o. || om. καὶ τὸ ἄνθος αὐτοῦ. || om. οὕτως—μαρτυρήσεται.

Romans I. 1-7 = 17, p. 16.

1. κλητὸς ἀπόστολος] κλ. καὶ ἀπόστ.

2. Om. αὐτοῦ, 17.

¹ Compare in the Lists of the 12 Apostles and 70 Disciples ascribed to Hippolytus and Dorotheus, the remark "that James (the son of Zebedee, brother of John) preached the Gospel to the 12 tribes of *Israel* in the Dispersion" (ZAHN, *Einleitung in das N.T.* § 5, n. 3, p. 75).

3. Δαυείδ] literally: *house of David*. Compare on this important reading, which is to be found also in the Peshito, Ephrem Syrus and Aphraates, P. VETTER, *Der apokryphe dritte Korintherbrief* (Tübingen [Wien], 1894, 4°, p. 25). There is also, by the way, a remark on the reading of the Sinai Palimpsest in Luke ii. 4 that *both* Joseph and Mary were from the house of David.

ἐν δυνάμει κατὰ πνεῦμα] ἐν δυνάμει πνεύματος, ܠܘܐܝܢ ܡܠܝܚܐ. Has the codex 109 this? or has it κατὰ πνεύματος? Tischendorf: "κατὰ πνεῦμα (109 -ματος)," comp. πνεύματι or καὶ πνεύματι, as read in Chrysostom and the other authorities, quoted by Tischendorf. τοῦ κυρίου ἡμῶν] here only ܠܝܐܢܐ = τοῦ κυρίου?

6. ἐν οἷς] ܡܬܐ i.e. ἐν ᾧ, scil. ὀνόματι. || κλητοῖς ἁγίοις] κλ. καὶ ἁγ.

7. κυρίου] here ܠܝܐܢܐ, our Lord; see below.

III. 19—IV. 12 = 18, pp. 16—18.

19. ἐν] ܕܠܘܬܐ, *under*.

22. πιστεύοντας] + αὐτῷ.

23. τῆς δόξης] of the *knowledge* of the glory, ܐܝܢܐ ܠܠܗܘܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ, τῆς γνώσεως or τ. ἐπιγνώσεως τ. δόξης.

26. ἐν τῷ νῦν καιρῷ] merely ܐܝܢܐ ܡܡܝܢ. || τὸν ἐκ πίστεως Ἰησοῦ] ܠܡܝܬܐ ܡܠܟܐ ܠܠܗܘܐ ܡܠܟܐ ܡܠܟܐ; this would presuppose καὶ διὰ πίστεως Ἰησοῦ χριστοῦ; ܡܠܟܐ is several times used in an uncommon way.

27. ἡ καύχησης; ἐξεκλείσθη] ܠܡܠܟܐ ܐܝܢܐ ܠܠܗܘܐ ܡܠܟܐ; what does this mean? ἐλογίσθη? or how is the Syriac to be changed to agree with ἐξεκλείσθη? ܠܡܠܟܐ Matt. xxv. 10, Lc. iv. 25.

30. Om. δικαιώσει.

IV. 1, 2. Om. κατὰ σάρκα; εἰ γὰρ Ἀβραάμ.

5. Om. μὴ; again the omission of a negative.

9, 10. ἀκροβυστίαν] + οὐκ ἐν περιτομῇ ἀλλ' ἐν ἀκροβυστίᾳ, from 7. 10.

V. 1—5—11 = 1, p. 2 + 77, p. 114.

1. ἔχωμεν] ܠܐ ܠܡܠܟܐ might be either ἔχομεν or ἔχωμεν.

3. μόνον is not expressed in the translation.

4. ἡ δὲ ὑπομονή] τῇ δὲ ὑπομονῇ, tribulation worketh patience and through patience is probation.

6. εἰ γέ] ἔτι.

10. ὄντες] + **ἡμεῖς** **ἐ**, we were *before* enemies.

VI. 3-11 = 2, p. 3.

3. Om. ἡ. || ἐβαπτίσθημεν 1°] ἐβαπτίσθητε, there is no trace of this reading in Tischendorf.

4. συνετάφημεν οὖν] pr. *and*. || βαπτίσματος] + αὐτοῦ, as 17 (eth.).

6. Om. ἡμῶν, 4 eth.

9. θάνατος] pr. καὶ. || κυριεύει] probably κυριεύσει, 28 *d e f*. etc.

11. ἐν Χριστῷ Ἰησοῦ] **ἐν** **Χριστῷ** **Ἰησοῦ** **καὶ** **ἐν** **κυρίῳ**, literally καὶ ἐν κυρίῳ, ἐν Ἰησοῦ Χριστῷ.

VIII. 2-11 = 3, p. 4.

2. ἐν Χριστῷ Ἰησοῦ] ἐν Ἰησοῦ Χριστῷ. || σε] ἡμᾶς, cop. eth. ar^c.

5. Om. τὰ τοῦ πνεύματος—6. θάνατος.

11. τὸν Ἰησοῦν] Ἰησοῦν Χριστὸν; we find this order regularly, where Westcott-Hort have Χριστὸς Ἰησοῦς.

τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος] "because of the spirit of God dwelling in you," τὸ ἐνοικοῦν πνεῦμα τοῦ θεοῦ.

IX. 30—X. 10 = 4, pp. 5, 6.

31. νόμον 2°] + δικαιοσύνης, **N**^c**F****K****L** etc.

32. ἔργων] + νόμου, **N**^c**D****E****K****L** etc.

X. 1. ἡ δέησις] + μου, P.

3. Om. οὐχ; this is again one of the strange cases where neglect of the negative changes a sentence into its contrary.

4. τέλος γὰρ νόμου] literally: the end of God namely of the law, **ὁ** **Χριστός** **ἐστὶν** **ὁ** **τέλος** **τοῦ** **νόμου**; does this mean: the divine end of the law is Christ?

7. Om. τίς.

8. λέγει] + ἡ γραφή, DE etc. || τὸ ῥῆμα τῆς πίστεως δ] merely: the faith which, ἡ πίστις ἡν.

9. The Lectionary confirms the textual reading of Westcott-Hort, ὅτι κύριος Ἰησοῦς, which the Revised Version places in the margin, as against the reading of Tischendorf (= Westcott-Hort margin, R.V. text).

XII. 1-5-16^a—XIII. 5 = 41, pp. 46, 47 + 44, pp. 50, 51 + 48, pp. 58, 59.

1. ζώσαν] + καὶ. λογικὴν is translated **ⲕⲱⲗⲁⲓ**, literally: *which is in order*, orderly.

2. νοὺς] + ὑμῶν, **ND^cE** etc.

3. χάριτος] + τοῦ θεοῦ, L 5. 37 etc. || Merely the words, **ⲕⲱⲓ ⲡⲉⲣⲁⲓ**, that he be settled, correspond to the clause ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν. It seems therefore that ἀλλὰ φρονεῖν was omitted; cf. the various omissions (from homoioteleuton) quoted in Tischendorf.

7. διακονίαν] ὁ διακονῶν, **N^c I**, 37 lectt.⁵ etc.

8. Om. ὁ ἐλεῶν ἐν ἰλαρότητι.

11. τῇ σπουδῇ is construed with the preceding προηγούμενοι.

14. Om. εὐλογεῖτε τοὺς διώκοντας ὑμᾶς, FG m Orig.

16. Om. εἰς ἀλλήλους.

19. ἐγὼ] καὶ, g. guelph. cop. arm. syr. etc.

20. ἐὰν 2^o] pr. καὶ, D* c 109**.

XIII. 2. τῇ τοῦ θεοῦ διαταγῇ] merely: *to God*.

XIV. 14—XV. 6 = 37, pp. 40-42.

14. ἐν κυρίῳ Ἰησοῦ] + Χριστῷ.

18. Om. δόκιμος.

19. διώκωμεν] + **ⲕⲱⲓ** = πρῶτον?

21. προσκόπτει] + ἡ ἀσθενεῖ, cf. **N^cBD** etc.

XV. 4. Om. προεγράφη, [πάντα] εἰς τὴν ἡμετέραν διδασκαλίαν. || om. τῶν γραφῶν—5 παρακλήσεως.

I Cor. I. 18-25 = 79, pp. 115, 116.

19. καὶ] **ⲕⲱⲗⲁ** and *again*.

21. Om. γὰρ, FG.

24. θεοῦ σοφίαν] the wisdom of the *Father*, πατὴρ σοφ., there is no trace of such a reading in Tischendorf.

25. τοῦ θεοῦ is translated both times "*with God*."

X. 1-4 = 36, p. 40.

1. 2. θαλάσσης and θαλάσση] both times **ⲕⲱ** *water*; *sea* would be **ⲕⲱⲓ**.

2. Om. καὶ πάντες.

3. Om. καὶ.

4. Om. καὶ 1°.

The Syriac text seems corrupt, for we expect instead of **ܡܕܥ ܕܥܡ ܝܠ** with a different order of words and different punctuation: **ܡܕܥ ܝܠ ܥܡ ܕܥܡܝܟ.**

XI. 23-32 = 71, pp. 109, 110.

26. Om. γὰρ, arm. eth. got., cf. A. || καταγγέλλετε is translated as a present, not as an imperative.

27. τὸν ἄρτον] + τοῦτον, KLP etc.

29. πίνων] + ἀναξίως, N^cC^cDEFG etc.

XV. 1-11 = 86, p. 123.

1. καὶ ἐστήκατε] στήκετε, cf. DF.

2. Om. καὶ 1°.

3. παρέδωκα] **ܕܝܥܡܐ** would be εὐηγγελισάμην, but read **ܕܝܥܡܐ** || om. ὅτι.

6. ἔπειτα] + δὲ. || τινὲς δὲ] + ἐξ αὐτῶν, K.

In this lesson the Lectionary agrees twice with the textual reading of Westcott-Hort as against that of Tischendorf, which Westcott-Hort placed in the margin, namely ττ. 5 and 7 corroborating εἶτα instead of ἔπειτα.

2 Cor. V. 14-VI. 2^a-10 = 5, pp. 6, 7 + 39, pp. 44, 45.

14. ὅτι εἰς] **ܝܠ ܡܕܥ**, literally ὅτι εἰς γὰρ. || ἄρα] + οὖν.

17. ἰδοὺ] **ܕܥܡ ܥܡܝܟ**, literally ἰδοὺ νῦν καὶ.

20. δεόμεθα] + ὑμῶν.

VI. 2. εὐπρόσδεκτος] δεκτός, FG.

4. ἐν ὑπομονῇ] pr. **ܕܥܡ** (καὶ). || om. (ἐν θλίψεσιν vel) ἐν ἀνάγκαις (vel ἐν στενοχωρίαις).

6. Om. ἐν γνώσει; Tischendorf has no variation at all for this verse; nor for v. 10 where our Lectionary gives καὶ χαίροντες for ἀεὶ δὲ χαίροντες.

Gal. III. 24-IV. 7 = 28, pp. 33, 34.

24. ἡμῶν] ἡμῶν. || Χριστὸν] Ἰησοῦν Χριστὸν, DEFG lectt^s etc.

28. οὐκ 3°] pr. καὶ.

29. Χριστοῦ] ἐν Χριστῷ, cf. DEFG.

IV. 3. ὅτε] + γὰρ. || ὑπὸ is translated as if it were ὑπὲρ **ܐܠܘܐ**.

6. Ἀββὰ ὁ πατήρ] **ܐܒܒܐ ܐܒܐ**, lit. Abba our father. Compare the difference between Matt. vi. 9 Πάτερ ἡμῶν and Luke xi. 2 Πάτερ.

7. διὰ θεοῦ] διὰ Χριστοῦ, cf. in Tischendorf "19^{lect} διὰ Ἰησοῦ Χριστοῦ."

VI. 14-18 = 73, p. III.

14. ἐμοὶ δὲ] pr. **ܕܠܝܐ**, brethren; one of the rare cases of this kind; there is no trace of such a reading in Tischendorf.

16. κανόνι is translated very well by **ܟܬܝܒܬܐ**.

Eph. I. 3-14 = 59, pp. 78, 79.

3. ἐπουρανίοις] merely **ܕܥܠܝܐ**, in heaven.

5. προορίσας] **ܕܥܝܪܐ ܐܠܐ**, selected beforehand.

9. θέλημα and εὐδοκία are translated by the same word **ܕܥܝܪܐ**.

11. τὰ πάντα] + ἐν πᾶσιν, no trace of this in Tischendorf.

I. 17—II. 3-10 = 6, pp. 7, 8 + 7, p. 8.

18. τίς 2^o] pr. καὶ, **ܢܥܥܝܟ** etc.

19. ἡμᾶς] ὑμᾶς D*FGP.

20. αὐτοῦ] of God. || ἐπουρανίοις] οὐρανοῖς, B etc.

21. Om. ἀρχῆς καὶ.

II. 2. αἰῶνα] **ܡܝܡܝܬܐ**. Did the translator read *κανόνα*, or is his Syriac expression = *foundation*, scil. of the world?

3. σαρκὸς (2^o) and διανοιῶν] + ἡμῶν.

5. χάριτι] literally: *for* through *his* grace.

6. Om. καὶ συνεκάθισεν.

9. ἔργων] *our* works.

II. 13-22 = 8, p. 9.

13. The lesson begins very curiously with Οἱ ποτε. || τοῦ Χριστοῦ] Ἰησοῦ Χριστοῦ: there is no such reading in Tischendorf.

14. τὴν and 15 τὸν] pr. καὶ.¹

16. Om. τοὺς ἀμφοτέρους.

¹ Tischendorf begins *v.* 15 with τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, which words Westcott-Hort join to *v.* 14, though in the "Macmillan-fount" impression it is impossible to see where *v.* 14 ends and *v.* 15 begins.

III. 14-21 = 9, p. 10.

15. Om. *πατριὰ* (sic!).

18. Om. *καὶ ὕψος*.

19. Om. *τὴν ὑπερβάλλουσαν*: to know the knowledge of love (sic).

Phil. II. 5-11 = (a) 10, pp. 10, 11; = (b) 75, pp. 112, 113.

It is very satisfactory to have such an important text twice. It proves for the New Testament Lessons what we stated above for those from the Old Testament, that the Syriac Text was not excerpted from a complete Syriac Bible Version, but each lesson was translated by itself out of the Greek. For we here again meet with

(a) different ways of rendering an identical Greek Text, for instance *ܡܝܝܟ* and *ܡܡܝܝ* for *ἐκένωσεν* v. 7, *ܠܒܝܠ* and *ܠܝܠܐ* v. 9, 10,

(b) variations of the underlying Greek texts, for instance v. 7 *ἀνθρώπων* and *ἀνθρώπου*, the omission of *πατρός* v. 11 in *b*.

If this be true of the lessons from the O. T., (from the Acts) and the Pauline Epistles, it will hold good also for the Gospel Lessons as published by Miniscalchi-Erizzo, de Lagarde and now Lewis-Gibson. On the opposite view of G. H. GWILLIAM (*Anecdota Oxoniensia*, I. v.), see Mrs Lewis's Preface to the forthcoming volume.

6. *Χριστῷ Ἰησοῦ*] *b* (not *a*) pr. *κυρίῳ*.

7. *ἀνθρώπων*] *b* (not *a*) *ἀνθρώπου*, as Marcion, Origen and others. || *γενόμενος*] *a* (not *b*) *ܡܡܝܝܟ ܕܐܢܟܐ* = (*καὶ*) *εὐρεθείς*.

10. *Ἰησοῦ*] *b* (not *a*) of the *Lord* Jesus, *ܡܠܟܐ ܕܝܫܘܥ*.

11. *θεοῦ πατρός*] *a* literally: of God *his* Father; *b* only: *of God*. The omission of *πατρός* is not mentioned in Tischendorf.

IV. 4-9 = 11, pp. 11, 12.

8. *σεμνὰ* is well rendered by *ܡܡܝܝܐ*, which means originally purified, especially of *gold*, *ἄπυρος*.

Col. I. 12-20 = 12, p. 12.

13. *ἡμᾶς*] *ὡμᾶς*, P, 19, 23 etc.

14. *τὴν ἄφεσιν*] pr. *καὶ* f vg^{six} syr. Cyr.

16. Om. *καὶ εἰς αὐτόν*, not in Tischendorf.

18. Om. τοῦ σώματος, cf. the passage of Origen quoted by Tischendorf: ἐπεὶ Χριστὸς κεφαλὴ ἐστὶ τῆς ἐκκλησίας. Our Lectionary has: of the *whole* church.

19. Om. εὐδόκησεν.

20. Om. δι' αὐτοῦ 2°, BD*FGL etc.

II. 8-15 = 13, p. 13.

8. Χριστόν] Ἰησοῦν Χριστόν.

11. τοῦ σώματος τῆς σαρκὸς is translated as if it were = τῆς σαρκὸς τοῦ σώματος.

12. πίστεως τῆς ἐνεργείας] πίστεως καὶ τῆς ἐνεργ.

I Thessal. IV. 13-18 = 57, pp. 77, 78.

14. τοῦ Ἰησοῦ] τοῦ Ἰησοῦ Χριστοῦ.

Hebr. I. 1-12 = 23, pp. 22, 23.

1. πολυτρόπως] **ܡܢ ܕܡܢ**; what is **ܡܢ**? Probably an orthographical variant for **ܡܢܐ**.

3. δόξης] + τοῦ πατρὸς (not in Tischendorf). || φέρων = **ܡܝܬܐܢ**. || καθαρισμόν] pr. καὶ. || ἁμαρτιῶν] + ἡμῶν D^eE**KL.

5. ποτε τῶν ἀγγέλων] τῶν ἀγγέλων ποτέ, D*E* syr. etc.

7. ἀγγέλους (1°)] + αὐτοῦ, D*E*. || πυρὸς φλόγα] perhaps πῦρ φλέγον.

8. υἱόν] + **ܝܚܝܐ ܐܡܝܢ** says he. || [τοῦ αἰῶνος] is not translated, but **ܡܢܐܢ ܐܡܝܢ** Amen is given instead of it. || om. καὶ, D^eE**KL etc. || αὐτοῦ] neither αὐτοῦ, nor σοῦ, only τῆς βασιλείας.

12. ἐλίξεις (Tisch. ἀλλάξεις)] **ܕܡܢ ܕܡܢ**; what does this mean? thou dost take or *darken* (συσκοτάσεις?) || καὶ ἀλλαγῇσονται] **ܕܡܢ ܕܡܢ** = for the time to come; a very free translation.

II. 11-18 = (a) 14, p. 14; = (b) 81, pp. 118, 119.

The two forms of this text are nearly alike; both have the omission in v. 13 and both translate ἐπιλαμβάνεται by **ܡܢܐܢ ܡܢܐܢ** (or **ܕܡܢܐܢ**); nevertheless there are also here variations which prove that each text has a different origin; see **ܡܢܐܢ** v. 14 and **ܡܢܐܢܐܢ**, **ܡܢܐܢ** and **ܕܡܢܐܢ** = ἀπαγγεῶ in v. 12, but still more **ܡܢܐܢܐܢ** and **ܡܢܐܢܐܢܐܢܐܢ**.

12. ἐν μέσῳ] pr. καὶ.
13. *a b* om. from the first καὶ πάλιν to the second.
14. τῶν αὐτῶν] *a b* + παθημάτων, D*E*, Eus., Theodt., Hier.

IX. 11-15 = (*a*) 15, pp. 14, 15; = (*b*) 85, pp. 120, 121.

There are few variants between the two lessons, yet see *v.* 14:

a ܠܡܝܬܝܢ ܝܬܝܢ, *b* ܠܡܝܬܝܢ ܡܝܬܝܢ ܠܚܝܬܝܢ; *a* ܡܕܝܬܝܢ, *b* ܡܕܝܬܝܢ ܡܝܬܝܢ.

11. μελλόντων] γενομένων, BD* Syr. etc.
12. ἅγια] + τῶν ἁγίων, for which addition Tischendorf quotes only P.
14. αἰωνίου] ἁγίου, N^cC*P etc. || *a* om. ἔργων.
15. κληρονομίας] *a* + Amen.

X. 19-25 = (*a*) 16, pp. 15, 16; = (*b*) 85, pp. 121, 122.

We have again some differences of translation and of text; see

ܡܝܬܝܢ ܡܕܝܬܝܢ and ܡܕܝܬܝܢ ܡܝܬܝܢ *v.* 25 and (of the second kind) *v.* 19 *a* ܠܡܝܬܝܢ ܡܕܝܬܝܢ, *b* ܡܕܝܬܝܢ.

19. Ἰησοῦ] *a* Ἰησοῦ Χριστοῦ.
22. καρδίας and 23. σῶμα] *a b* + οὐρ (ἡμῶν) and plural for σῶμα.
23. γὰρ] *a b* + ὁ θεός, not in Tischendorf.
25. παρακαλοῦντες] + ἑαυτούς, 17, 47 etc. Syr.

X. 32-38 = 19, p. 19.

32. (ἡμέρας] + ὑμῶν). || om. παθημάτων, not in Tischendorf.
34. ὑπαρξιν] + ἐν οὐρανοῖς, N^cD^cE etc. Syr. Arm.
37. Om. ἥξει.
38. Om. [μου], DEH**K, Syr. Cop. etc.

XI. 32-40 = 20, pp. 19, 20.

32. Βαράκ] ܝܬܝܢ, sic. || om. Δανείδ τε.
33. στόματα] στόμα, Dst*.
37. ἐπειράσθησαν, ἐπρίσθησαν] ἐπρίσθησαν, ἐπειράσθησαν, as Westcott-Hort in marg. || μηλωταῖς] + καὶ. || om. ὑστερούμενοι (not in Tischendorf).
38. Om. καὶ σπηλαίοις (not in Tischendorf).

1 Tim. III. 14-16 = 21, pp. 20, 21.

14. Om. *πρὸς σέ*, F^{gr}G^{gr} 6 etc.
 15. *ἐκκλησία*] + *ἀγία*, not in Tisch.
 16. *ὁμολογουμένως*] *ὁμολογοῦμεν ὥς*, D^{gr*} is the only authority for this interesting reading in Tischendorf.

2 Tim. I. 16—II. 10 = 22, pp. 21, 22.

16. Ὁνησιφόρου] **ܐܢܝܫܝܢܐ**.
 18. Om. *εὔρειν ἔλεος*. || *ὅσα*] + *μοι*, 31, 37 (Got. Syr.) etc. post *διηκόνησεν*.

II. 1. *ἐν Χριστῷ Ἰησοῦ*] of our Lord Jesus Christ.

3. *συνκακοπάθησον*] **ܣܝܢ ܕܝܟܐ** = *σὺ κακοπάθησον*, cf. C^cD^c Syr^p.
 7. *λέγω*] + *σοι*.
 8. Om. *μου*, not in Tisch.
 9. *κακοπαθῶ*] **ܕܝܕܐܝܬܐ**, how can we explain this?
 10. *ἐκλεκτοῦς*] + *μου*, at least codex **ܚܬܐ**. || *αἰωνίου*] *οὐρανίου* : for this no Greek MS. is mentioned by Tischendorf, only f vg syr^p ms^{ss} arm. aeth.

Tit. II. 11-15 = 34, p. 39.

11. *σωτήριος*] *σωτήρος* **ܣܬܪܐ**, cf. FG vg cop.
 15. *θεοῦ καὶ σωτήρος ἡμῶν Ἰ. X.*] *θεοῦ διὰ κυρίου καὶ σωτήρος ἡ. Ἰ. X.*

There is no Greek or other authority quoted by Tischendorf for the epistles of St Paul, with which this Syro-Greek Lectionary would agree in all passages; but it is worth while to observe how frequently it does so with the Greek-Latin codices DFG on the one hand, and with the Syriac versions on the other. Even such a singular division as *ὁμολογοῦμεν ὥς* 1 Tim. iii. 16, for which no testimony has yet been quoted, except that of cod. D^{gr*}, is now witnessed for by our Lectionary. And is there no Greek MS. which reads *οὐρανίου* 2 Tim. ii. 10? It would really be worth while for the critics of the New Testament to pay more attention to the Service-Books, i.e., to the official texts of the different branches of the Christian Church.

In the preceding Notes the attention of the reader has been called only to the Linguistical and Biblical interest which attaches to the present publication. Its importance for the Liturgical student will appear from the fact that it is the *very first* Syriac Lectionary containing the Lessons from the Old Testament and the "Apostle" which appears in print.

In the splendid work on the *Eastern Liturgies* published last year at the Clarendon Press by F. E. BRIGHTMAN the author says, where he comes to speak on the Syriac Lectionaries of the *Syrian* rite (p. lix):

"The Lectionaries, of which there appear to be two or more arrangements, have been neither published nor studied completely. Wright, *Catal. of Syr. Mss. in Brit. Mus.* Lond. 1870, pp. 155-7, tabulates the Lectons from the Old Testament and the Pauline Epistles for Sundays and festivals according to the arrangement of Athanasius of Antioch (987-1003), from *Add.* 12139 (A.D. 1000). ...The *Missale Syriacum* [Romae 1843 fol.] gives the Apostles and Gospels in Carshuni and Syriac from Maundy Thursday to Low Sunday, and the Gospels in Carshuni for the festivals of the year."

But the present Lectionary belongs to the *Bysantine* rite. On the Lectionaries of this branch the author writes, p. lxxxvii:

"(1) The Ἀναγνώσεις or ἀναγνώσματα, the Old Testament lections of the divine office, were printed separately with the proper προκείμενα in Βιβλίον λεγόμενον Ἀναγνωστικὸν περιέχον πάντα τὰ ἀναγνώσματα τὰ ἐν τοῖς ἑσπερινοῖς τοῦ ὅλου ἐνιαυτοῦ τὰ τε εὐρισκόμενα ἐν τοῖς βιβλίοις τῶν δώδεκα μηνῶν καὶ τὰ ἐν τῷ τριωδίῳ καὶ ἐν τῷ πεντηκοσταρίῳ, Venice 1595-6. This has not apparently been often reprinted, if at all. The lections do not belong to the liturgy except in Lent, when the two Lectons of the ferial ἑσπερινός, from Genesis and Proverbs respectively, become on Wednesdays and Fridays the lections of the Presanctified. They are contained in the Τριώδιον.

(2) The Ἀπόστολος or Πραξαπόστολος, containing the Apostles (St Paul) and the lections from the Acts substituted for the Apostles in Eastertide, was printed at Venice in 1550 and frequently since. In some editions at least the proper προκείμενα and alleluias are added."

The other liturgical books are (3) the θεῖον καὶ ἱερὸν Εὐαγγέλιον, containing the Gospels for the year and (4) the Εὐαγγελιστάριον or

table of Sunday Gospels for the year; this is appended to modern editions of the *Εὐαγγέλιον*, e.g. Venice 1872. "The later editions include the Apostles in the table."

The table of Lections is given in Smith and Cheetham, *Dict. of Christian Antiquities*, s. v. Lectionary, pp. 955-9; and in Scrivener, *Introduction*, I. 80-89 (see above, p. xix).

"Of the *Malkite Syriac* only the Gospel Lectionary has been published" (in Lagarde's *Bibliotheca Syriaca*); "the Gospels are tabulated from Bodl. *Dawk.* 5 in Payne-Smith, *Catal. codd. Syr. bibl. Bodl.* cc. 114-29."

Thus far Brightman.

We have therefore every reason to repeat our thanks to the ladies whose zeal and knowledge present us with the *editio princeps* of this Lectionary and will soon give us a renewed edition of the *Evangeliarium Hierosolymitanum*.

EB. NESTLE.

GLOSSARY.

IN the following list I have put down the words exactly as they stand in the text, with or without pronominal suffixes, but as these are not always expressed in Greek, I have, except in some special cases, given the corresponding Greek word of the Septuagint or the New Testament, in the first person singular indicative present of verbs, nominative singular of nouns, and nominative singular masculine of adjectives, adverbial expressions being given in full. In a few instances the Syriac is rather to be looked on as a variant reading than as a translation, and in such cases I have enclosed the Greek word in brackets. As far as possible I have indicated the roots of the words, but where no Syriac root is known, I have sometimes added a cognate Hebrew or Arabic word in brackets. My first idea was to give a list of such words only as are not to be found in Payne Smith's *Thesaurus Syriacus* (Oxford, 1879), but in deference to the opinion of Dr Nestle, to whom I am indebted for much valuable assistance, I have included some of these, the *Thesaurus* being beyond the reach of many students, but I trust that none are omitted which cannot be found in the usual dictionaries. I have indicated the plural only where it is not perfectly obvious otherwise. The form of participles, preterite, and imperative which has a *yod* between the second and third radicals is so common a feature of this dialect that I have given few examples of it.

κ

ܟܬܒ Heb. 1. 1 = *τρόπος* (probably = ܡܕܢܐ) (p. 22).

ܟܬܒ Rom. 12. 4. *μέλος* (p. 46).

ܟܬܒܐ (p. 138, l. 19).

ܟܬܒ Is. 50. 5. *οὗς* (cf. 43. 8) (p. 113). ܟܬܒܐܢܐ

Is. 35. 5 (p. 36).

- כִּיָּא pl. Joel 2. 24. ἄλως (p. 50).
 וַאֲנִיָּא p. 77, l. 5 (εὐλογημένος).
 יָא כִּיָּא Is. 40. 15. ζυγός (p. 97).
 יָא אֲנִיָּא Heb. 1. 2. ἐπ' ἐσχάτου τῶν (p. 22).
 כִּיָּא Gen. 19. 17. εἰς τὰ ὀπίσω (p. 102). אֲנִיָּא Is. 42. 17 (p. 47). אֲנִיָּא Joel 2. 3. ὀπισθεν (p. 43).
 אֲנִיָּא Deut. 11. 4. ὀπίσω (p. 52). אֲנִיָּא Deut. 11. 16. ἕτερος (p. 54). יָא Is. 44. 5 (p. 38).
 אֲנִיָּא Heb. 11. 34, 35. ἀλλότριος, ἄλλος. v. 36, ἕτερος (p. 20). כִּיָּא Deut. 13. 9. ἐπ' ἐσχάτω (p. 72).
 אֲנִיָּא Gen. 2. 11. Εὐειλάτ (p. 84).
 אֲנִיָּא Is. 35. 6. ἔλαφος (p. 36).
 אֲנִיָּא Rom. 12. 6, 7, 8. εἶτε (p. 50).
 אֲנִיָּא אֲנִיָּא Deut. 14. 3. φάγω (p. 73). אֲנִיָּא Gen. 2. 9. βρώσις (p. 83). אֲנִיָּא Joel 1. 16. βρώμα (p. 42).
 אֲנִיָּא Rom. 14. 15 (p. 41). אֲנִיָּא 1 Cor. 10. 3 (p. 40).
 אֲנִיָּא Eph. 2. 19. ξένος (p. 9).
 יָא אֲנִיָּא Is. 61. 5. ἀροτήρ (p. 107).
 אֲנִיָּא אֲנִיָּא Heb. 10. 25. ἔθος (p. 122) = אֲנִיָּא (p. 16).
 אֲנִיָּא אֲנִיָּא Job 17. 14. μήτηρ (p. 57).
 אֲנִיָּא אֲנִיָּא Gen. 6. 15. πῆχυς (p. 89).
 אֲנִיָּא אֲנִיָּא Rom. 9. 31 (πίστις) (p. 5).
 יָא אֲנִיָּא Joel 2. 17. ἐρῶ (p. 45). יָא Is. 52. 15 = יָא (p. 116).
 אֲנִיָּא Ps. 77. 20. πρόβατον (p. 51).
 אֲנִיָּא אֲנִיָּא Is. 35. 10. στεναγμός (p. 37); אֲנִיָּא Gen. 3. 16 (p. 86).
 אֲנִיָּא אֲנִיָּא Gen. 19. 3. παραβιάζομαι (p. 100).

- 𐤖𐤕** **𐤕𐤁𐤕𐤕** Joel 1. 14. *θεραπεία* (p. 42).
𐤕𐤁𐤕𐤕𐤕𐤕 Jonah 3. 6. *στολή* (p. 129).
𐤕𐤁𐤕𐤕𐤕 pl. of **𐤕𐤁𐤕𐤕𐤕** Deut. 11. 20. *φλού* (p. 54).
𐤕𐤕𐤕𐤕𐤕 Is. 11. 8. *ἀσπίς* (p. 32).
𐤕𐤕𐤕 **𐤕𐤕𐤕𐤕** Is. 42. 7. *δεσμός* (p. 57).
𐤕𐤕𐤕𐤕𐤕𐤕 Galatians 4. 2. *ἐπίτροπος* (p. 34).
𐤕𐤕𐤕𐤕𐤕𐤕 Hymn, (intercession) (*πείθω*) (p. 136, l. 3).
𐤕𐤕 **𐤕𐤕𐤕** Is. 9. 20 (superfluous) (p. 28); Gen. 19. 28. *ἐπὶ*
πρόσωπον (p. 103). **𐤕𐤕** Gen. 19. 28 (p. 103); Gen. 8.
 11. *τὸ πρὸς* (p. 93).
𐤕𐤕𐤕 **𐤕𐤕𐤕𐤕** Prov. 1. 18. *θησαυρίζω* (p. 104).
𐤕𐤕𐤕𐤕𐤕 p. 70, l. 19 (*ἀκολουθία*).
𐤕𐤕𐤕𐤕 Is. 35. 1. *κρίνον* (p. 36).
𐤕𐤕𐤕 **𐤕𐤕𐤕𐤕** Heb. 10. 20. *ὁδός* (p. 15).
𐤕𐤕𐤕 Ephesians 2. 2. *ἀήρ* (p. 8).
𐤕𐤕𐤕 **𐤕𐤕𐤕𐤕𐤕** Joel 1. 17. *φάτνη* (p. 42).
𐤕𐤕𐤕𐤕 2 Tim. 2. 6. *γεωργός* (p. 21).
𐤕𐤕𐤕 **𐤕𐤕𐤕** Eph. 3. 18. *μῆκος* (p. 10).
𐤕𐤕𐤕𐤕𐤕𐤕 2 Cor. 6. 6. *μακροθυμία* (p. 44).
𐤕𐤕𐤕 **𐤕𐤕** Is. 8. 22. *κάτω* (p. 26). **𐤕𐤕** Is. 63. 3. *εἰς...*
 (p. 119). **𐤕𐤕𐤕𐤕** Psalm 87. 6. *κατώτατος* (p. 122).
𐤕𐤕𐤕𐤕𐤕 Is. 8. 14. *συναντάω* (p. 25).
𐤕𐤕𐤕 foundation (*שֵׁן* 𐤕𐤕𐤕) (line 4, p. 137). **𐤕𐤕𐤕𐤕𐤕**
 Eph. 2. 20. *θεμέλιον* (p. 9). **𐤕𐤕𐤕𐤕** Heb. 1. 10. *θεμελίω*
 (p. 23). **𐤕𐤕𐤕𐤕𐤕** Eph. 3. 18 (p. 10). **𐤕𐤕𐤕**
 Exodus 11. 2 (*שֵׁן*) (p. 68).
𐤕𐤕𐤕 Gal. 4. 4. *χρόνος* (p. 34).
𐤕𐤕𐤕 Gal. 4. 4. *γυνή* (p. 34).
𐤕𐤕𐤕 **𐤕𐤕𐤕** Is. 44. 7. *ἔρχομαι* (p. 38).
𐤕𐤕𐤕 Ex. 10. 4. *ἐπάγω* (p. 65).

כ

- ,כ Prov. 9. 1. οἶκος (p. 96).
- יכ מיא Is. 53. 3. μαλακία (p. 117).
- כיא Heb. 11. 34. ἀσθένεια (p. 20). רסחיא pl. Romans 15. 1. ἀσθένημα (p. 41).
- רסח Gal. 3. 24. παιδαγωγός (p. 33).
- סח רסח Rom. 5. 4. δοκιμή (p. 2). כיאסח James 1. 3. δοκίμιον (p. 34).
- סח סחאסחא Heb. 1. 3. ἀπαύγασμα (p. 22).
- אח יאח חא Rom. 1. 3. Δανείδ (p. 16). כחא Joel 2. 9. οἰκία (p. 44). ,חאח חאחא כחא Is. 60. 7. οἶκος τῆς προσευχῆς μου (p. 124).
- אחאסחא חא Is. 42. 23. ἐν ὑμῖν (p. 47).
- אסחא 2 Tim. 2. 7. σύνεσις (p. 21). ,חאאסחא Is. 10. 13 (p. 29). כיאאסחא 1 Cor. 1. 19. συνετός (p. 115).
- כא כא Is. 10. 2. ἀρπαγή (p. 29). כא pl. Is. 10. 6. σκῦλον (p. 29). כחא Heb. 10. 34. ἀρπαγή (p. 19).
- אכאסחא Joel 2. 13. διαρρήγνυμι (p. 45). סחאסחא (כחאסחא) Heb. 11. 38. ὄρος (p. 20).
- כחאסחא Joel 2. 12. κλαυθμός (p. 45).
- כחאסחא Col. 1. 15. πρωτότοκος (p. 12).
- כחאסחא pl. Is. 10. 14. ὦν (بيضة) (p. 30).
- כאסחאסחא Col. 2. 8. βλέπω (p. 13).
- כאסחא Heb. 1. 11. παλαιόω (p. 23).
- כאסחא Gen. 18. 1. δρῦς (p. 98).
- כאסחא Joel 3. 20. κατοικέω (p. 65).
- סחאסחא Eph. 2. 7. χρηστότης (p. 8). סחאסחא Is. 35. 1. εὐφραίνω (p. 36). סחאסחא Joel 2. 21 (p. 49).
- סחאסחא Joel 2. 23 (p. 49). סחאסחא Is. 35. 10. εὐφροσύνη (p. 37).

- ܝܥܒ ܥܝܒ Eph. 2. 3. *σάρξ* (p. 8).
 ܥܝܒܐ ܥܝܒܐ 2 Tim. 2. 8. *εὐαγγέλιον* (p. 21).
 ܥܠܐ ܥܠܐ 1 Cor. 1. 20. *συζητητής* (p. 115).
 ܥܠܐ ܥܠܐ Rom. 8. 7. *ἔχθρα* (p. 4). ܥܠܐ ܥܠܐ Eph. 2. 16 (p. 9).
 ܥܠܐ ܥܠܐ pl. Is. 35. 7. *ἔλος* (p. 37). ܥܠܐ ܥܠܐ pl. Is. 35. 7 (p. 37).
 ܥܠܐ ܥܠܐ Job 21. 17. *λύχνος* (p. 74).
 ܥܠܐ ܥܠܐ pl. Is. 60. 6. *ἀγέλη* (p. 124). ܥܠܐ ܥܠܐ pl. Joel 1. 18. *βουκόλιον* (p. 42).
 ܥܠܐ ܥܠܐ Eph. 1. 5. *νίοθεσία* (p. 79). ܥܠܐ ܥܠܐ Gal. 4. 5 (p. 34). ܥܠܐ ܥܠܐ Gal. 4. 6. *υἱός* (p. 34).
 ܥܠܐ ܥܠܐ Eph. 1. 3. *εὐλογία* (p. 78). ܥܠܐ ܥܠܐ Gen. 22. 17. *εὐλογῶν εὐλογήσω* (p. 107).
 ܥܠܐ ܥܠܐ Gen. 9. 4. *πλήν* (p. 94).

ܐ

- ܐܠܐ ܐܠܐ pl. Joel 3. 13. *ὑπολήμιον* (p. 64).
 ܐܠܐ ܐܠܐ pl. Is. 9. 4. *ἀπαιτῶν* (p. 27).
 ܐܠܐ ܐܠܐ Deut. 13. 1, 2. *τέρας* (p. 71). ܐܠܐ ܐܠܐ pl. Ex. 11. 9 (p. 69). ܐܠܐ ܐܠܐ Joel 3. 11. *μαχητής* (p. 64).
 ܐܠܐ ܐܠܐ pl. Job 21. 32. *σωρός* (جور) (p. 75).
 ܐܠܐ ܐܠܐ Job 16. 9. *ἀνταποκρίνω* (p. 56).
 ܐܠܐ ܐܠܐ Is. 61. 2. *ἀνταπόδοσις* (p. 107). Is. 35. 4 *ἀνταποδίδωμι* (p. 36). ܐܠܐ ܐܠܐ Is. 63. 4 *ἀνταπόδοσις* (p. 119). ܐܠܐ ܐܠܐ Jeremiah 11. 20. *ἐκδίκησις* (p. 121).
 ܐܠܐ ܐܠܐ Colossians 1. 13. *μεθίστημι* (جوز) (p. 12).
 ܐܠܐ ܐܠܐ pl. Is. 60. 8. *νοσός* (p. 124).

- יָד** **כַּיָּד** Is. 10. 23. συντέμνω (p. 31).
אֲדִיָּדִים Col. 2. 11. περιτέμνω (p. 13). **אֲדִיָּדִים**
 Deut. 10. 16 (p. 52). **יָדִים** Col. 2. 11. περιτομή
 (p. 13).
יָסַד **יָסַד** Job 17. 6. γέλως (p. 56); **יָסַד** Heb. 11. 36.
 ἐμπαιγμός (p. 20).
יָם **יָם** (1) waves (line 2, p. 138). **יָם** Jonah 2. 4.
 κύμα (p. 128).
יָדִים **יָדִים** Titus 2. 13. ἐπιφάνεια (p. 39). **יָדִים**
 Tit. 2. 11. ἐπιφαίνω (p. 39). **יָדִים** Eph. 1. 17. ἀπο-
 κάλυψις (p. 39).
יָדִים **יָדִים** Rom. 3. 27. καύχσεις (p. 17). **יָדִים**
 Rom. 4. 2. καύχημα (p. 18).
יָדִים **יָדִים** pl. Is. 40. 12. νάπη (p. 97).
יָדִים **יָדִים** Gen. 2. 12. ἄνθραξ (p. 84). **יָדִים** Rom.
 12. 20. (p. 58).
יָדִים **יָדִים** Joel 2. 16. παστός (p. 45). **יָדִים** Is. 61.
 11. κήπος (p. 108). **יָדִים** Zech. 9. 15. ὑπερασπίζω
 (p. 70).
יָדִים **יָדִים** Gen. 18. 1. πρὸς (p. 98). 19. 1. παρά (p. 100).
יָדִים Acts 1. 10 (p. 134). **יָדִים** Is. 10. 26.
 κατὰ (p. 31).
יָדִים **יָדִים** Job 17. 4. κρύπτω (p. 56).
יָדִים **יָדִים** Is. 9. 1 [παρα(λίαν)] (p. 26). **יָדִים** Joel 2. 17.
 κρηπὶς (p. 45).
יָדִים **יָדִים** Joel 2. 22. ἄμπελος (p. 49).
יָדִים Gen. 19. 24. θεῖον (p. 102).
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Literally "Hallowing."

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CORRIGENDA

Mrs GIBSON regrets that the Corrigenda enclosed escaped her notice before the publication of the Glossary to the *Palestinian Syriac Lectionary*, *Studia Sinaitica*, No. VI.

c	18 om. ܠܐܠܗܐ, for χάρις read δῶρον	cxxiv	11 for Is. 9. 9 read Is. 9. 10
ci	last line, after Is. 60. 20 add ἐκλείπω		27 after Joel 2. 24 add ὑπερχέω
cii	2 for ܡܠܝܬܐ read ܡܠܝܬܐ	cxxv	2 for δόξα read κάλλος
ciii	6 for γένεσις read βίβλος	cxxvi	15 for ܠܡܥܪܬܐ read ܠܡܥܪܬܐ

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
CORRIGENDA.

page	line		
lxxix	1	for כח	read כח
	20	„ ד	„ ד
	23	„ אש	„ אס
	25	„ 18	„ 17
lxxx	19	„ ὁρος	„ σπήλαιον καὶ ὀπή.
	26	„ חב	„ חב
lxxxii	11	„ 39	„ 7
lxxxvi	6	„ ש	„ חש
lxxxvii	16	„ כחשכח	„ כחשכח
	26	„ שכח	„ כשח
lxxxix	22	„ 123	„ 133
xc	26	„ כש	„ כש
	28	„ ισχύω	„ ἐξισχύω
xcii	26	„ 7	„ 8
xciii	16	before (p. 117) add Is. 53, 6	
xciv	17	om. παρέχω.	
xcv	5	for 17 read 13	
xcvi	8	for כח read כח	
xcvii	9	before מחלח add ח	
	24	for Eph. read Heb.	
xcix	17	for ὑπερβάλλω read γνώσις	
c	18	om. כחכח , for χάρις read δῶρον	
ci	last line,	after Is. 60, 20 add ἐκλείπω	
cii	2	for מחש read מחש	
ciii	6	for γένεσις read βίβλος	

page	line	
ciii	27	for חב read חב
cx	27	after ἀνθέω add ἐξανθέω
cx	7	for 35 read 36
cxii	30	for מחלח read מחלח
cxiv	10	om. προ-
cxv	13	om. 11
	last line	for ἀκρογωναῖος read ἀκρογωνιαίος
cxviii	21	after ἔρω add ἔρετον
cxix	17	Job 21. 28 has כחח , ἀσεβής
	28	after Is. 11. 11 add ὑπόλοιπον, but Is. 11. 16 καταλείπω
cxx	2	for כחח read כחח
	11	after Is. 35. 2 add δόξα
	26	for כח (2°) read כחח
cxxi	20	for כחח read כחח
cxxii	5	om. 16
	13	for כחח read כח
	26	for ἀρχή read ἐξουσία
cxxiii	13	for 57 read 7
	24	for 4 read 2
	29	remove διακονία to next line, after Rom. 12. 7
cxxiv	11	for Is. 9. 9 read Is. 9. 10
	27	after Joel 2. 24 add ὑπερχέω
cxxv	2	for δόξα read κάλλος
cxxvi	15	for כחחח read כחחח

ERRATA.

Page	6	line	19	for	<u>ḥmḥawzēk</u>	read	<u>ḥmḥawzēk</u>
„	8	„	2	for	<u>ḥḥḥawzēk</u>	read	<u>ḥḥḥawzēk</u>
„	32	lines	11, 12	for	<u>ḥm. zlk. n</u>	read	<u>ḥm. zlk. n</u>
„	47	„	6, 8	for	16 ^b	read	17
„	51	„	9, 10	for	Ps. 77	read	Ps. 76
„	73	line	13	for	<u>ḥm. n</u>	read	<u>ḥm. n</u>
„	89	„	1	for	<u>ḥm. n</u>	read	<u>ḥm. n</u>
„	97	„	12	for	<u>ḥm. n</u>	read	<u>ḥm. n</u> ¹
„	104	„	11	for	<u>ḥm. n</u>	read	<u>ḥm. n</u>
„	105	„	15	for	<u>ḥm. n</u>	read	<u>ḥm. n</u>
„	129	„	23	for	<u>ḥm. n</u>	read	<u>ḥm. n</u>

¹ The short limbs of the  are rubbed away in the MS.

STUDIA SINAITICA No. V.

Mrs Gibson desires to express her regret that she made a mistake with regard to the Arabic MS. No. 445. Owing to pressure of work during the last two days of her stay at the Convent in 1895 she photographed the wrong page of this MS. for the date. The real date is on another page in the centre of the book, and is A.D. 1155.

A palimpsest leaf of Palestinian Syriac was acquired by Mrs Gibson and myself during our visit to Cairo in the year 1895. It measures 23 centimetres by 18½. The vellum is remarkably fine and white, but there is a rent at the top, and it is much frayed at the edges. The upper writing is Jacobite Syriac of the 9th century. It is in one column of 19 lines, and is evidently part of some monkish tale.

On the recto the first four lines of col. α were on the part which has been torn away. Column α begins

Then follows the rubric to a lesson from Isaiah xl. 1—8. It is the same as that on page 88 of this book (Lesson LXII.) and the rubric is the same, except that the word כִּי־חַיִּים is omitted. The word חַיִּים in v. 2 has disappeared from the top line of col. *b*, it was doubtless in the part that has been cut away. Column *b* ends with the words חַיִּים חַיִּים in v. 5.

* I am obliged to Dr Nestle for identifying this passage. \aleph_{\aleph_1} is evidently a contraction of $\aleph_1 \aleph_{\aleph_1}$.

On the verso the word **ἡμεῖς** in the first line of col. *a* has been cut away. Column *a* ends with **ἡμεῖς** in *v.* 8, and the final words were in the torn part at the top of col. *b*. The only variations in spelling from Lesson LXII. on page 88 of this volume are **ἡμεῖς** instead of **ἡμεῖς** in *v.* 6, and **ἡμεῖς** instead of **ἡμεῖς** in *v.* 7.

The remainder of col. *b* reads thus

.....א.א. קאלה Ps. 41. 1.

מחמ.....כח

കുറ നമുക്കു : കുറിയുവാ

שׁוֹמֵר כִּי יִשְׁמַר Ps. 41. 4.

ചെറിയ കടലാസ്, ചെറിയ കടലാസ്

7.

කණිකා කණු කණ

ਕੁਝ ਹੋਰ ਕਹਾਣੀ

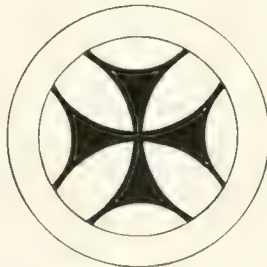
നം - കിം :: യുക്തം

محمّد صالحه

ਮੁਕਤ ਕਹਾਣੀ

म. ५. १

කං 1 Sam. 1. 1.



— — — — —

,h—nik —————

— ۲۹۵.۷ — ۲

2-19K1 K1a-1

Kialo muna

Lukunisa misa

TRANSLATION OF HYMN.

I.

.....¹They searched to an unfathomable depth; and with perseverance they attained to Thy bosom; and they preached to the world Thy blessed and honoured One. By their intercessions, and those of all the saints, O Lord! have mercy upon us. Thine [own] Apostles, O Saviour! enlightened the whole habitable globe; and called the world from error.

Almighty Lord! glory be to Thee.

Rubric Rule about "We will sing with four (strings?) to Peter and Paul."

We will sing to Thee with songs, O Lord [our] God!

We will sing to Thee with songs, O Lord [our] God!

Therefore also to Thine Apostles. Thou didst send them, Lord, to the nations, that they might preach Thy kingdom,.....to which there is no beginning, and which is ineffable. We are all unitedly keeping a festival in God [to] Peter and Paul the wise men, preachers of grace, for a holy memorial. He who sanctifies everything. Peter the confirmation of the Church, and Paul the unshaken foundation.

¹ Dr Nestle suggests that the word which I have copied **ἡ ἀποστολή** may be **ἡ ἀποστολή**. It is quite probable, but as the line does not come into my photograph, I cannot verify it, nor do I understand how I could mistake the convex curve in the second limb of a **η** for a **α**.

II.

Equal faith, wisdom, [being] like waves which conquer in the fire. In them was the spirit of truth. Peter and Paul the wise were preachers of grace, and great marvels they fulfilled in the world [against sin¹]. The bow of the mighty ones became weak.

The splendour of the Spirit [changed?] Peter, and afterwards the Christ through the brightness of the revelation changed Paul to a sea of good, that they in fear amongst¹.....related it.

Peter was enlightened in Zion by the coming and the grace of the Comforter, and told of Christ the Lord, as crucified, to the crucifiers.

Damascus received Paul without light, and in a shining way it had mercy on him.

He founded the faith¹.....

¹ I can only form a dim conjecture as to the meaning of ܠܝܕܥܐ ܕܠܝܕܥܐ and none at all as to that of ܠܝܕܥܐ and ܕܝܡܐ ܠܝܕܥܐ.

On the following page

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II.

[illegible]

הגדה: להבין את המצות : הן הם
 חמץ לבן
 חמץ לבן
 חמץ לבן
 חמץ לבן

On the page preceding

[illegible]

נחמתי כי שלחתי משיחא מלכא • מלכא • מלכא •
 14 כי נחמתי כי שלחתי מלכא מלכא • מלכא • מלכא •
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 ,מלכא

93

ISAIAH 25. 1—3 a.

אֲנִי הַיְּהוָה אֱלֹהֵי יִשְׂרָאֵל
 1 • אֲנִי הַיְּהוָה אֱלֹהֵי יִשְׂרָאֵל • אֲנִי הַיְּהוָה אֱלֹהֵי יִשְׂרָאֵל •
 אֲנִי הַיְּהוָה אֱלֹהֵי יִשְׂרָאֵל • אֲנִי הַיְּהוָה אֱלֹהֵי יִשְׂרָאֵל •
 2 • אֲנִי הַיְּהוָה אֱלֹהֵי יִשְׂרָאֵל • אֲנִי הַיְּהוָה אֱלֹהֵי יִשְׂרָאֵל •
 אֲנִי הַיְּהוָה אֱלֹהֵי יִשְׂרָאֵל • אֲנִי הַיְּהוָה אֱלֹהֵי יִשְׂרָאֵל •
 10 • אֲנִי הַיְּהוָה אֱלֹהֵי יִשְׂרָאֵל • אֲנִי הַיְּהוָה אֱלֹהֵי יִשְׂרָאֵל •
 3 • אֲנִי הַיְּהוָה אֱלֹהֵי יִשְׂרָאֵל • אֲנִי הַיְּהוָה אֱלֹהֵי יִשְׂרָאֵל •

ff. 229 to 237 are wanting.

26 וְהָיָה לְכָל אֶתְנָחָדִים לְבָנִים חֲדָשִׁים לְבָנִים אֲנִי
 27 לְכָל אֶתְנָחָדִים חֲדָשִׁים לְבָנִים חֲדָשִׁים לְבָנִים חֲדָשִׁים
 28 חֲדָשִׁים לְבָנִים חֲדָשִׁים לְבָנִים חֲדָשִׁים לְבָנִים חֲדָשִׁים

f. 225 a

לְכָל אֶתְנָחָדִים חֲדָשִׁים לְבָנִים חֲדָשִׁים לְבָנִים חֲדָשִׁים

29 לְכָל אֶתְנָחָדִים חֲדָשִׁים לְבָנִים חֲדָשִׁים לְבָנִים חֲדָשִׁים
 30 חֲדָשִׁים לְבָנִים חֲדָשִׁים לְבָנִים חֲדָשִׁים לְבָנִים חֲדָשִׁים
 31 חֲדָשִׁים לְבָנִים חֲדָשִׁים לְבָנִים חֲדָשִׁים לְבָנִים חֲדָשִׁים
 32 חֲדָשִׁים לְבָנִים חֲדָשִׁים לְבָנִים חֲדָשִׁים לְבָנִים חֲדָשִׁים
 33 חֲדָשִׁים לְבָנִים חֲדָשִׁים לְבָנִים חֲדָשִׁים לְבָנִים חֲדָשִׁים

f. 225 b

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f. 226 a

¹ Cod. אכפ

² Cod. ,הכחמה

[illegible]

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f. 214a 5 ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ
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f. 214b ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ 15

16 ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ
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15 ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ

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f. 215b ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ 6

20 ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ

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f. 216a ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ ܡܚܝܬ

¹ Cod. ܡܚܝܬ

4 מִי־כֹהֵן הָיָה וְהָיָה כֹהֵן וְהָיָה כֹהֵן וְהָיָה כֹהֵן
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 11 וְהָיָה כֹהֵן וְהָיָה כֹהֵן וְהָיָה כֹהֵן וְהָיָה כֹהֵן
 12 וְהָיָה כֹהֵן וְהָיָה כֹהֵן וְהָיָה כֹהֵן וְהָיָה כֹהֵן

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فصل

കുലകാലം കടന്നു പോയതിനെക്കുറിച്ച്

[illegible]

¹ Cod. **စိယံ** ² Cod. **ကုသုဒ္ဓ** ³ Cod. **အာမဝါနာ**

[Jeremiah 11. 18—20
Hebrews 10. 19—25

f. 201 b

JEREMIAH 11. 18—20.

f. 202 a

HEBREWS 10. 19—25.

f. 202 b)

- 3 לל המה כל הנה : כל המה כלל f. 194 a
 המה כל המה : המה כלל
 המה כלל המה כלל : המה כלל
 4 המה כלל המה כלל : המה כלל
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 7 המה כלל המה כלל : המה כלל
 8 המה כלל המה כלל : המה כלל
 9 המה כלל המה כלל : המה כלל
 10 המה כלל המה כלל : המה כלל f. 195 a
 11 המה כלל המה כלל : המה כלל
 12 המה כלל המה כלל : המה כלל f. 195 b

22 ܕܡܬܬܬܐ ܠܒܕܠ ܕܡܬܬܬܐ ܕܡܬܬܬܐ ܕܡܬܬܬܐ

23 ܕܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ

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24 ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ

f. 193 a 5 25 ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ

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ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ Ps. 30. 1

ISAIAH 52. 13—53. 12.

10

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13 ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ

14 ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ

ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ

f. 193 b

15 ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ

15 ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ

ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ

ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ 53. 1

2 ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ

ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ

20 ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ ܡܬܬܬܐ

- 10 כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא
 כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא
 כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא
 כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא
 11 כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא 5 f. 191b
 כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא
 כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא
 12 כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא
 כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא
 כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא 10

כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא

- 18 כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא f. 192a
 19 כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא
 כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא
 20 כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא 15
 כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא
 כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא
 21 כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא f. 192b
 כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא
 כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא כחמא 20

77

ROMANS 5. 6—11.

ܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ

- f. 190 a 6 * ܐܢܝܢ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ
- 7 ܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ
- 8 ܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ
- 9 ܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ
- 10 ܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ
- f. 190 b 10 ܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ
- 11 ܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ
- ܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ
- ܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ
- Ps. 21. 18 ܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ
- Ps. 21. 1 ܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ
- f. 191 a ܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ

78

AMOS 8. 9—12.

ܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ

- 9 ܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ
- ܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ ܕܡܬܪܐ

10 ✧ לַיָּל וְהַיָּמִים וְהָיָה כִּי יִשְׁמַע
 חֲסִידָיו וְהָיָה כִּי יִשְׁמַע
 11 כִּי יִשְׁמַע וְהָיָה כִּי יִשְׁמַע
 Ps. 40. 6 חֲסִידָיו וְהָיָה כִּי יִשְׁמַע
 5 לִי חֲסִידָיו וְהָיָה כִּי יִשְׁמַע
 Ps. 40. 1 חֲסִידָיו וְהָיָה כִּי יִשְׁמַע
 חֲסִידָיו וְהָיָה כִּי יִשְׁמַע

4 ✧ חֲסִידָיו וְהָיָה כִּי יִשְׁמַע
 5 חֲסִידָיו וְהָיָה כִּי יִשְׁמַע
 10 חֲסִידָיו וְהָיָה כִּי יִשְׁמַע
 חֲסִידָיו וְהָיָה כִּי יִשְׁמַע
 6 חֲסִידָיו וְהָיָה כִּי יִשְׁמַע
 7 חֲסִידָיו וְהָיָה כִּי יִשְׁמַע
 15 חֲסִידָיו וְהָיָה כִּי יִשְׁמַע
 חֲסִידָיו וְהָיָה כִּי יִשְׁמַע
 8 חֲסִידָיו וְהָיָה כִּי יִשְׁמַע
 חֲסִידָיו וְהָיָה כִּי יִשְׁמַע
 9a חֲסִידָיו וְהָיָה כִּי יִשְׁמַע
 20 חֲסִידָיו וְהָיָה כִּי יִשְׁמַע

11 ܐܝܬܝܢ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 12 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 f. 187 b 5 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 13 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 14 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 15 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 10 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

75

PHILIPPIANS 2. 5—11.

ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

5 ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 f. 188 a 6 ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 7 ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 15 ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 8 ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 9 ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 f. 188 b 20 ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

¹ Cod. ܡܫܝܚܐ

III

[illegible]

109

17 כל כיני ויני כיני ויני : ויני ויני ויני ויני
 ויני ויני ויני ויני ויני ויני ויני ויני
 18 ויני ויני ויני ויני ויני ויני ויני ויני
 ויני ויני ויני ויני ויני ויני ויני ויני
 19 ויני ויני ויני ויני ויני ויני ויני ויני
 ויני ויני ויני ויני ויני ויני ויני ויני
 ויני ויני ויני ויני ויני ויני ויני ויני

f. 180 a

ויני ויני ויני ויני ויני ויני ויני ויני

f. 180 b

1 ויני ויני ויני ויני ויני ויני ויני ויני
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 2 ויני ויני ויני ויני ויני ויני ויני ויני
 ויני ויני ויני ויני ויני ויני ויני ויני
 3 ויני ויני ויני ויני ויני ויני ויני ויני
 ויני ויני ויני ויני ויני ויני ויני ויני
 ויני ויני ויני ויני ויני ויני ויני ויני
 4 ויני ויני ויני ויני ויני ויני ויני ויני
 ויני ויני ויני ויני ויני ויני ויני ויני
 ויני ויני ויני ויני ויני ויני ויני ויני
 5 ויני ויני ויני ויני ויני ויני ויני ויני
 ויני ויני ויני ויני ויני ויני ויני ויני
 ויני ויני ויני ויני ויני ויני ויני ויני
 6 ויני ויני ויני ויני ויני ויני ויני ויני
 ויני ויני ויני ויני ויני ויני ויני ויני

10

f. 181 a

f. 181 b

20

כא ~~היה~~¹ כח ה' אלהיו אברהם אבינו כח ה' אלהיו אברהם אבינו כח ה' אלהיו אברהם אבינו Ps. 40. 4
 אברהם אבינו כח ה' אלהיו אברהם אבינו כח ה' אלהיו אברהם אבינו
 ל

כח ה' אלהיו אברהם אבינו כח ה' אלהיו אברהם אבינו כח ה' אלהיו אברהם אבינו f. 176a
 כח ה' אלהיו אברהם אבינו כח ה' אלהיו אברהם אבינו כח ה' אלהיו אברהם אבינו 5

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GENESIS 22. 1—19.

~~היה~~ כח ה' אלהיו אברהם אבינו

- 1 אברהם אבינו כח ה' אלהיו אברהם אבינו כח ה' אלהיו אברהם אבינו
 אברהם אבינו כח ה' אלהיו אברהם אבינו כח ה' אלהיו אברהם אבינו
 2 אברהם אבינו כח ה' אלהיו אברהם אבינו כח ה' אלהיו אברהם אבינו f. 176b
 אברהם אבינו כח ה' אלהיו אברהם אבינו כח ה' אלהיו אברהם אבינו 10
 אברהם אבינו כח ה' אלהיו אברהם אבינו כח ה' אלהיו אברהם אבינו
 3 אברהם אבינו כח ה' אלהיו אברהם אבינו כח ה' אלהיו אברהם אבינו
 אברהם אבינו כח ה' אלהיו אברהם אבינו כח ה' אלהיו אברהם אבינו
 אברהם אבינו כח ה' אלהיו אברהם אבינו כח ה' אלהיו אברהם אבינו
 4 אברהם אבינו כח ה' אלהיו אברהם אבינו כח ה' אלהיו אברהם אבינו 15 f. 177a
 אברהם אבינו כח ה' אלהיו אברהם אבינו כח ה' אלהיו אברהם אבינו
 5 אברהם אבינו כח ה' אלהיו אברהם אבינו כח ה' אלהיו אברהם אבינו
 אברהם אבינו כח ה' אלהיו אברהם אבינו כח ה' אלהיו אברהם אבינו
 אברהם אבינו כח ה' אלהיו אברהם אבינו כח ה' אלהיו אברהם אבינו
 6 אברהם אבינו כח ה' אלהיו אברהם אבינו כח ה' אלהיו אברהם אבינו

¹ Cod. אברהם

- 27 אַל תִּשָּׂא אָזְנוֹךָ לְמַעַן תִּשְׁמַע אֶת הַקּוֹל
28 הַיֹּדֵעַ לֵאמֹר אֶתְּנֶנָּה לָךְ אֶתְּנֶנָּה לָךְ
הַיֹּדֵעַ לֵאמֹר אֶתְּנֶנָּה לָךְ אֶתְּנֶנָּה לָךְ
אֶתְּנֶנָּה לָךְ אֶתְּנֶנָּה לָךְ אֶתְּנֶנָּה לָךְ
29 אֶתְּנֶנָּה לָךְ אֶתְּנֶנָּה לָךְ אֶתְּנֶנָּה לָךְ
אֶתְּנֶנָּה לָךְ אֶתְּנֶנָּה לָךְ אֶתְּנֶנָּה לָךְ
30 אֶתְּנֶנָּה לָךְ אֶתְּנֶנָּה לָךְ אֶתְּנֶנָּה לָךְ
אֶתְּנֶנָּה לָךְ אֶתְּנֶנָּה לָךְ אֶתְּנֶנָּה לָךְ
אֶתְּנֶנָּה לָךְ אֶתְּנֶנָּה לָךְ אֶתְּנֶנָּה לָךְ

אֶתְּנֶנָּה לָךְ אֶתְּנֶנָּה לָךְ אֶתְּנֶנָּה לָךְ

f. 173 b

- 10 אֶתְּנֶנָּה לָךְ אֶתְּנֶנָּה לָךְ אֶתְּנֶנָּה לָךְ
11 אֶתְּנֶנָּה לָךְ אֶתְּנֶנָּה לָךְ אֶתְּנֶנָּה לָךְ
12 אֶתְּנֶנָּה לָךְ אֶתְּנֶנָּה לָךְ אֶתְּנֶנָּה לָךְ
13 אֶתְּנֶנָּה לָךְ אֶתְּנֶנָּה לָךְ אֶתְּנֶנָּה לָךְ
14 אֶתְּנֶנָּה לָךְ אֶתְּנֶנָּה לָךְ אֶתְּנֶנָּה לָךְ

f. 174 a

¹ Cod. אֶתְּנֶנָּה

- 7 ✧ אֵלֶיךָ לֵאמֹר כִּי הָיָה כִּי
8 מֵתָהּ עַם יִצְחָק לֵאמֹר כִּי הָיָה כִּי
✧ אֵלֶיךָ לֵאמֹר כִּי הָיָה כִּי
✧ אֵלֶיךָ לֵאמֹר כִּי הָיָה כִּי
9 לְבָנִי דָּוִד אֵלֶיךָ לֵאמֹר כִּי הָיָה כִּי
✧ אֵלֶיךָ לֵאמֹר כִּי הָיָה כִּי
✧ אֵלֶיךָ לֵאמֹר כִּי הָיָה כִּי
✧ אֵלֶיךָ לֵאמֹר כִּי הָיָה כִּי
10 אֵלֶיךָ לֵאמֹר כִּי הָיָה כִּי
✧ אֵלֶיךָ לֵאמֹר כִּי הָיָה כִּי
11 אֵלֶיךָ לֵאמֹר כִּי הָיָה כִּי
✧ אֵלֶיךָ לֵאמֹר כִּי הָיָה כִּי
12 אֵלֶיךָ לֵאמֹר כִּי הָיָה כִּי
✧ אֵלֶיךָ לֵאמֹר כִּי הָיָה כִּי
✧ אֵלֶיךָ לֵאמֹר כִּי הָיָה כִּי
13 אֵלֶיךָ לֵאמֹר כִּי הָיָה כִּי
✧ אֵלֶיךָ לֵאמֹר כִּי הָיָה כִּי
✧ אֵלֶיךָ לֵאמֹר כִּי הָיָה כִּי
14 אֵלֶיךָ לֵאמֹר כִּי הָיָה כִּי
✧ אֵלֶיךָ לֵאמֹר כִּי הָיָה כִּי
✧ אֵלֶיךָ לֵאמֹר כִּי הָיָה כִּי
15 אֵלֶיךָ לֵאמֹר כִּי הָיָה כִּי
✧ אֵלֶיךָ לֵאמֹר כִּי הָיָה כִּי
✧ אֵלֶיךָ לֵאמֹר כִּי הָיָה כִּי
✧ אֵלֶיךָ לֵאמֹר כִּי הָיָה כִּי

f. 169 a

f. 169 b

f. 170 a

f. 170 b

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PROVERBS 9. 1—11.

ܠܝܠܬ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ

- 1 ܠܝܠܬ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ
 2 ܠܝܠܬ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ
 3 ܠܝܠܬ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ
 f. 159 b 5 ܠܝܠܬ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ
 ܠܝܠܬ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ
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 f. 160 a ܠܝܠܬ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ
 10 ܠܝܠܬ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ
 ܠܝܠܬ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ
 ܠܝܠܬ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ
 ܠܝܠܬ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ
 f. 160 b 15 ܠܝܠܬ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ
 ܠܝܠܬ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ
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- 7 אֱלֹהִים הוּא יֵשֶׁבֶת בְּתֹכָם וְלֹא יִשְׁלַח אֶת הָאֱלֹהִים
8 חַיִּים וְאֶת הָאֱלֹהִים לְעַמּוּלָּם וְלֹא יִשְׁלַח אֶת הָאֱלֹהִים
9 אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים f. 156b
10 וְלֹא יִשְׁלַח אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים
5 וְלֹא יִשְׁלַח אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים
וְלֹא יִשְׁלַח אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים
11 וְלֹא יִשְׁלַח אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים
וְלֹא יִשְׁלַח אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים f. 157a
12 וְלֹא יִשְׁלַח אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים
10 וְלֹא יִשְׁלַח אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים
וְלֹא יִשְׁלַח אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים
13 וְלֹא יִשְׁלַח אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים f. 157b
וְלֹא יִשְׁלַח אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים
וְלֹא יִשְׁלַח אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים
14 וְלֹא יִשְׁלַח אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים
15 וְלֹא יִשְׁלַח אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים f. 158a
וְלֹא יִשְׁלַח אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים
וְלֹא יִשְׁלַח אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים
16 וְלֹא יִשְׁלַח אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים
וְלֹא יִשְׁלַח אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים
17 וְלֹא יִשְׁלַח אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים f. 158b
וְלֹא יִשְׁלַח אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים
וְלֹא יִשְׁלַח אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים
18 וְלֹא יִשְׁלַח אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים
19 וְלֹא יִשְׁלַח אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים f. 159a
וְלֹא יִשְׁלַח אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים אֶת הָאֱלֹהִים

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- 5 כה וַיְהִי כִּשְׁנֵי אֶלְפֵי שָׁנִים וַיְהִי נֹחַ וְהָיוּ אֵלָיו שְׁנֵי בָנָיו יָמֵשׁ וְיָפֶת f. 147 b
- 6 כה וַיִּשְׁמַר נֹחַ אֶת־הָאֱלֹהִים אֲשֶׁר אָמַר לְהִלְכָם וַיִּשְׁמַר אֶת־הַבְּרִית אֲשֶׁר עָשָׂה יְהוָה אִתּוֹ וְהָיוּ אֵלָיו שְׁנֵי בָנָיו יָמֵשׁ וְיָפֶת
- 7 וַיִּשְׁמַר נֹחַ אֶת־הָאֱלֹהִים אֲשֶׁר אָמַר לְהִלְכָם וַיִּשְׁמַר אֶת־הַבְּרִית אֲשֶׁר עָשָׂה יְהוָה אִתּוֹ וְהָיוּ אֵלָיו שְׁנֵי בָנָיו יָמֵשׁ וְיָפֶת
- 8 וַיִּשְׁמַר נֹחַ אֶת־הָאֱלֹהִים אֲשֶׁר אָמַר לְהִלְכָם וַיִּשְׁמַר אֶת־הַבְּרִית אֲשֶׁר עָשָׂה יְהוָה אִתּוֹ וְהָיוּ אֵלָיו שְׁנֵי בָנָיו יָמֵשׁ וְיָפֶת 5
- 9 וַיִּשְׁמַר נֹחַ אֶת־הָאֱלֹהִים אֲשֶׁר אָמַר לְהִלְכָם וַיִּשְׁמַר אֶת־הַבְּרִית אֲשֶׁר עָשָׂה יְהוָה אִתּוֹ וְהָיוּ אֵלָיו שְׁנֵי בָנָיו יָמֵשׁ וְיָפֶת f. 148 a
- 10 וַיִּשְׁמַר נֹחַ אֶת־הָאֱלֹהִים אֲשֶׁר אָמַר לְהִלְכָם וַיִּשְׁמַר אֶת־הַבְּרִית אֲשֶׁר עָשָׂה יְהוָה אִתּוֹ וְהָיוּ אֵלָיו שְׁנֵי בָנָיו יָמֵשׁ וְיָפֶת
- 11 וַיִּשְׁמַר נֹחַ אֶת־הָאֱלֹהִים אֲשֶׁר אָמַר לְהִלְכָם וַיִּשְׁמַר אֶת־הַבְּרִית אֲשֶׁר עָשָׂה יְהוָה אִתּוֹ וְהָיוּ אֵלָיו שְׁנֵי בָנָיו יָמֵשׁ וְיָפֶת 10
- 12 וַיִּשְׁמַר נֹחַ אֶת־הָאֱלֹהִים אֲשֶׁר אָמַר לְהִלְכָם וַיִּשְׁמַר אֶת־הַבְּרִית אֲשֶׁר עָשָׂה יְהוָה אִתּוֹ וְהָיוּ אֵלָיו שְׁנֵי בָנָיו יָמֵשׁ וְיָפֶת f. 148 b
- 13 וַיִּשְׁמַר נֹחַ אֶת־הָאֱלֹהִים אֲשֶׁר אָמַר לְהִלְכָם וַיִּשְׁמַר אֶת־הַבְּרִית אֲשֶׁר עָשָׂה יְהוָה אִתּוֹ וְהָיוּ אֵלָיו שְׁנֵי בָנָיו יָמֵשׁ וְיָפֶת
- 14 וַיִּשְׁמַר נֹחַ אֶת־הָאֱלֹהִים אֲשֶׁר אָמַר לְהִלְכָם וַיִּשְׁמַר אֶת־הַבְּרִית אֲשֶׁר עָשָׂה יְהוָה אִתּוֹ וְהָיוּ אֵלָיו שְׁנֵי בָנָיו יָמֵשׁ וְיָפֶת 15
- 15 וַיִּשְׁמַר נֹחַ אֶת־הָאֱלֹהִים אֲשֶׁר אָמַר לְהִלְכָם וַיִּשְׁמַר אֶת־הַבְּרִית אֲשֶׁר עָשָׂה יְהוָה אִתּוֹ וְהָיוּ אֵלָיו שְׁנֵי בָנָיו יָמֵשׁ וְיָפֶת f. 149 a
- 16 וַיִּשְׁמַר נֹחַ אֶת־הָאֱלֹהִים אֲשֶׁר אָמַר לְהִלְכָם וַיִּשְׁמַר אֶת־הַבְּרִית אֲשֶׁר עָשָׂה יְהוָה אִתּוֹ וְהָיוּ אֵלָיו שְׁנֵי בָנָיו יָמֵשׁ וְיָפֶת 20
- 17 וַיִּשְׁמַר נֹחַ אֶת־הָאֱלֹהִים אֲשֶׁר אָמַר לְהִלְכָם וַיִּשְׁמַר אֶת־הַבְּרִית אֲשֶׁר עָשָׂה יְהוָה אִתּוֹ וְהָיוּ אֵלָיו שְׁנֵי בָנָיו יָמֵשׁ וְיָפֶת f. 149 b

¹ One clause of v. 8 is omitted.

f. 145 b

18
 19

f. 146 a

20
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 22
 7. 1

f. 146 b

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ⲕⲙⲗⲕ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ

Ps. 64. 1

ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ

Ps. 64. 5

ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ

f. 144 a

63

GENESIS 6. 9—9. 19.

ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ

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9 ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ

10 ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ

11 ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ

ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ

12 ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ 10 f. 144 b

13 ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ

ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ

ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ

14 ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ

15 ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ

15 ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ f. 145 a

ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ

16 ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ

ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ

20 ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ

17 ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ

¹ Cod. ⲛⲓⲁⲓ

9 ܐܬܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
 10 ܐܬܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
 11 ܐܬܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
 ܐܬܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ

f. 138b 5 ܐܬܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
 12 ܐܬܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
 13 ܐܬܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
 ܐܬܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
 14 ܐܬܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
 10 ܐܬܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ

f. 139a ܐܬܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
 ܐܬܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
 15 ܐܬܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
 ܐܬܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
 16 ܐܬܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ

f. 139b ܐܬܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
 17 ܐܬܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
 ܐܬܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
 20 ܐܬܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
 18 ܐܬܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
 19 ܐܬܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ

f. 140a ܐܬܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ

83

82

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GENESIS 1. 1—3. 24.

כִּי־הָאֵל כֹּה־אָמַר יְהוָה אֱלֹהֵינוּ
 כִּי־הָאֵל כֹּה־אָמַר יְהוָה אֱלֹהֵינוּ
 כִּי־הָאֵל כֹּה־אָמַר יְהוָה אֱלֹהֵינוּ
 כִּי־הָאֵל כֹּה־אָמַר יְהוָה אֱלֹהֵינוּ

f. 126 a 5 כִּי־הָאֵל כֹּה־אָמַר יְהוָה אֱלֹהֵינוּ 1, 2

כִּי־הָאֵל כֹּה־אָמַר יְהוָה אֱלֹהֵינוּ
 כִּי־הָאֵל כֹּה־אָמַר יְהוָה אֱלֹהֵינוּ
 כִּי־הָאֵל כֹּה־אָמַר יְהוָה אֱלֹהֵינוּ
 כִּי־הָאֵל כֹּה־אָמַר יְהוָה אֱלֹהֵינוּ

f. 126 b 10 כִּי־הָאֵל כֹּה־אָמַר יְהוָה אֱלֹהֵינוּ

כִּי־הָאֵל כֹּה־אָמַר יְהוָה אֱלֹהֵינוּ

כִּי־הָאֵל כֹּה־אָמַר יְהוָה אֱלֹהֵינוּ

כִּי־הָאֵל כֹּה־אָמַר יְהוָה אֱלֹהֵינוּ

כִּי־הָאֵל כֹּה־אָמַר יְהוָה אֱלֹהֵינוּ

15 כִּי־הָאֵל כֹּה־אָמַר יְהוָה אֱלֹהֵינוּ

f. 127 a כִּי־הָאֵל כֹּה־אָמַר יְהוָה אֱלֹהֵינוּ 8

כִּי־הָאֵל כֹּה־אָמַר יְהוָה אֱלֹהֵינוּ

כִּי־הָאֵל כֹּה־אָמַר יְהוָה אֱלֹהֵינוּ

כִּי־הָאֵל כֹּה־אָמַר יְהוָה אֱלֹהֵינוּ

20 כִּי־הָאֵל כֹּה־אָמַר יְהוָה אֱלֹהֵינוּ

כִּי־הָאֵל כֹּה־אָמַר יְהוָה אֱלֹהֵינוּ 10

¹ Cod. כִּי־הָאֵל

16 ܕܗܝܠܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ
ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ
17 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ
ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ
5 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ
f. 123a ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ
18 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ
ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

58

PSALMS 97. 8, 1, 8. 1, 2.

ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ
10 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ
ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ
ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ
8. 1 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ
f. 123b ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ
ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ
2 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ
15 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

59

EPHESIANS 1. 3—14.

ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ
3 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ
ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

20 : ק'אִלְפִּי מִחַיִּים, וְהִי יִצְחָק : מִיָּמִים חַם אֶמֶת לֵאמֹר
: ק'אִלְפִּי מִיָּמִים חַם אֶמֶת לֵאמֹר : ק'אִלְפִּי מִיָּמִים חַם אֶמֶת לֵאמֹר
: ק'אִלְפִּי מִיָּמִים חַם אֶמֶת לֵאמֹר : ק'אִלְפִּי מִיָּמִים חַם אֶמֶת לֵאמֹר
21 מִיָּמִים חַם אֶמֶת לֵאמֹר : ק'אִלְפִּי מִיָּמִים חַם אֶמֶת לֵאמֹר

f. 121 a

56

PSALM 29. 3, 1.

3 מִיָּמִים חַם אֶמֶת לֵאמֹר : ק'אִלְפִּי מִיָּמִים חַם אֶמֶת לֵאמֹר
1 מִיָּמִים חַם אֶמֶת לֵאמֹר : ק'אִלְפִּי מִיָּמִים חַם אֶמֶת לֵאמֹר
: ק'אִלְפִּי מִיָּמִים חַם אֶמֶת לֵאמֹר : ק'אִלְפִּי מִיָּמִים חַם אֶמֶת לֵאמֹר

5

f. 121 b

57

I THESSALONIANS 4. 13—18.

13 מִיָּמִים חַם אֶמֶת לֵאמֹר : ק'אִלְפִּי מִיָּמִים חַם אֶמֶת לֵאמֹר
10 מִיָּמִים חַם אֶמֶת לֵאמֹר : ק'אִלְפִּי מִיָּמִים חַם אֶמֶת לֵאמֹר
: ק'אִלְפִּי מִיָּמִים חַם אֶמֶת לֵאמֹר : ק'אִלְפִּי מִיָּמִים חַם אֶמֶת לֵאמֹר
14 מִיָּמִים חַם אֶמֶת לֵאמֹר : ק'אִלְפִּי מִיָּמִים חַם אֶמֶת לֵאמֹר
: ק'אִלְפִּי מִיָּמִים חַם אֶמֶת לֵאמֹר : ק'אִלְפִּי מִיָּמִים חַם אֶמֶת לֵאמֹר
15 מִיָּמִים חַם אֶמֶת לֵאמֹר : ק'אִלְפִּי מִיָּמִים חַם אֶמֶת לֵאמֹר
: ק'אִלְפִּי מִיָּמִים חַם אֶמֶת לֵאמֹר : ק'אִלְפִּי מִיָּמִים חַם אֶמֶת לֵאמֹר
: ק'אִלְפִּי מִיָּמִים חַם אֶמֶת לֵאמֹר : ק'אִלְפִּי מִיָּמִים חַם אֶמֶת לֵאמֹר

f. 122 a

f. 122 b

¹ Cod. מִיָּמִים חַם אֶמֶת לֵאמֹר

10

11, 12

13

14

10

f. 120a

16

15

f. 120b

18

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20

•

- חַלְמֵי כִּי יִשְׁתַּחֲוֶה אֱלֹהִים וְיִשְׁתַּחֲוֶה אֱלֹהִים f. 117a
 18 אֲנִי אֶחָד מֵעַבְדֵי יְהוָה כִּי אֶשְׁתַּחֲוֶה אֱלֹהִים
 19 וְיִשְׁתַּחֲוֶה אֱלֹהִים וְיִשְׁתַּחֲוֶה אֱלֹהִים
 20 כִּי אֶשְׁתַּחֲוֶה אֱלֹהִים וְיִשְׁתַּחֲוֶה אֱלֹהִים
 21 אֲנִי אֶחָד מֵעַבְדֵי יְהוָה כִּי אֶשְׁתַּחֲוֶה אֱלֹהִים 5
 כִּי אֶשְׁתַּחֲוֶה אֱלֹהִים וְיִשְׁתַּחֲוֶה אֱלֹהִים
 22 אֲנִי אֶחָד מֵעַבְדֵי יְהוָה כִּי אֶשְׁתַּחֲוֶה אֱלֹהִים f. 117b
 23 וְיִשְׁתַּחֲוֶה אֱלֹהִים וְיִשְׁתַּחֲוֶה אֱלֹהִים
 כִּי אֶשְׁתַּחֲוֶה אֱלֹהִים וְיִשְׁתַּחֲוֶה אֱלֹהִים
 24 אֲנִי אֶחָד מֵעַבְדֵי יְהוָה כִּי אֶשְׁתַּחֲוֶה אֱלֹהִים 10
 25 וְיִשְׁתַּחֲוֶה אֱלֹהִים וְיִשְׁתַּחֲוֶה אֱלֹהִים
 26 אֲנִי אֶחָד מֵעַבְדֵי יְהוָה כִּי אֶשְׁתַּחֲוֶה אֱלֹהִים f. 118a
 27 וְיִשְׁתַּחֲוֶה אֱלֹהִים וְיִשְׁתַּחֲוֶה אֱלֹהִים
 כִּי אֶשְׁתַּחֲוֶה אֱלֹהִים וְיִשְׁתַּחֲוֶה אֱלֹהִים
 28 אֲנִי אֶחָד מֵעַבְדֵי יְהוָה כִּי אֶשְׁתַּחֲוֶה אֱלֹהִים 15
 29 וְיִשְׁתַּחֲוֶה אֱלֹהִים וְיִשְׁתַּחֲוֶה אֱלֹהִים
 30 אֲנִי אֶחָד מֵעַבְדֵי יְהוָה כִּי אֶשְׁתַּחֲוֶה אֱלֹהִים
 וְיִשְׁתַּחֲוֶה אֱלֹהִים וְיִשְׁתַּחֲוֶה אֱלֹהִים f. 118b
 31 אֲנִי אֶחָד מֵעַבְדֵי יְהוָה כִּי אֶשְׁתַּחֲוֶה אֱלֹהִים
 32 וְיִשְׁתַּחֲוֶה אֱלֹהִים וְיִשְׁתַּחֲוֶה אֱלֹהִים 20
 33 אֲנִי אֶחָד מֵעַבְדֵי יְהוָה כִּי אֶשְׁתַּחֲוֶה אֱלֹהִים
 וְיִשְׁתַּחֲוֶה אֱלֹהִים וְיִשְׁתַּחֲוֶה אֱלֹהִים
 34 אֲנִי אֶחָד מֵעַבְדֵי יְהוָה כִּי אֶשְׁתַּחֲוֶה אֱלֹהִים f. 119a
 וְיִשְׁתַּחֲוֶה אֱלֹהִים וְיִשְׁתַּחֲוֶה אֱלֹהִים

¹ Cod. , אֲנִי אֶחָד

ܐܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ 1

ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ 2

ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ 3

ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ 4

5 ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ

f. 115b ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ 5

ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ 6

ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ 7

ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ 8

10 sic ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ 9

f. 116a ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ 10

ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ 11

ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ 12

ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ 13

15 ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ 14

ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ 15

f. 116b ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ 16

ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ 17

ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ 18

20 ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ 19

ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ 20

¹ Cod. ܬܕ

¹ Cod. **حبیب**

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- 13 קטן אף אף אף : קטן אף אף אף f. 102 b
 מלחמה : מלחמה מלחמה מלחמה¹
 קטן אף אף אף אף אף אף אף
 14 קטן אף אף אף אף אף אף אף
 קטן אף אף אף אף אף אף אף 5 f. 103 a
 קטן אף אף אף אף אף אף אף
 15 קטן אף אף אף אף אף אף אף
 קטן אף אף אף אף אף אף אף
 קטן אף אף אף אף אף אף אף
 16 קטן אף אף אף אף אף אף אף
 קטן אף אף אף אף אף אף אף
 17 קטן אף אף אף אף אף אף אף
 קטן אף אף אף אף אף אף אף
 18 קטן אף אף אף אף אף אף אף 15
 קטן אף אף אף אף אף אף אף
 19 קטן אף אף אף אף אף אף אף f. 104 a
 קטן אף אף אף אף אף אף אף
 קטן אף אף אף אף אף אף אף
 20 קטן אף אף אף אף אף אף אף
 קטן אף אף אף אף אף אף אף
 21 קטן אף אף אף אף אף אף אף 20
 קטן אף אף אף אף אף אף אף
 22 קטן אף אף אף אף אף אף אף
 קטן אף אף אף אף אף אף אף f. 104 b

¹ Cod. קטן אף אף אף

51

EXODUS 10. 1—11. 10.

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JOEL 3. 9—21.

ܐܬܝܬܝܢ ܥܡܝܢܝܢ ܥܡܝܢܝܢ ܥܡܝܢܝܢ

- f. 97^a ܐܬܝܬܝܢ ܥܡܝܢܝܢ ܥܡܝܢܝܢ ܥܡܝܢܝܢ 9
 ܐܬܝܬܝܢ ܥܡܝܢܝܢ ܥܡܝܢܝܢ ܥܡܝܢܝܢ 10
 ܐܬܝܬܝܢ ܥܡܝܢܝܢ ܥܡܝܢܝܢ ܥܡܝܢܝܢ 11
 ܐܬܝܬܝܢ ܥܡܝܢܝܢ ܥܡܝܢܝܢ ܥܡܝܢܝܢ 12
 ܐܬܝܬܝܢ ܥܡܝܢܝܢ ܥܡܝܢܝܢ ܥܡܝܢܝܢ 13
 ܐܬܝܬܝܢ ܥܡܝܢܝܢ ܥܡܝܢܝܢ ܥܡܝܢܝܢ 14
 ܐܬܝܬܝܢ ܥܡܝܢܝܢ ܥܡܝܢܝܢ ܥܡܝܢܝܢ 15
 ܐܬܝܬܝܢ ܥܡܝܢܝܢ ܥܡܝܢܝܢ ܥܡܝܢܝܢ 16
 ܐܬܝܬܝܢ ܥܡܝܢܝܢ ܥܡܝܢܝܢ ܥܡܝܢܝܢ 17
 ܐܬܝܬܝܢ ܥܡܝܢܝܢ ܥܡܝܢܝܢ ܥܡܝܢܝܢ 18
 ܐܬܝܬܝܢ ܥܡܝܢܝܢ ܥܡܝܢܝܢ ܥܡܝܢܝܢ 19
 ܐܬܝܬܝܢ ܥܡܝܢܝܢ ܥܡܝܢܝܢ ܥܡܝܢܝܢ 20
 ܐܬܝܬܝܢ ܥܡܝܢܝܢ ܥܡܝܢܝܢ ܥܡܝܢܝܢ 21

- 61

ܠܥܡ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ 16

ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ 17

ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ 18

f. 72 b

ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ 19

ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ 20

ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ 21

ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

f. 73 a

ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ 22

ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ 11. 1

ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ 15

ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ 2

ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

f. 73 b

ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ 3

ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ 20 4

ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

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f. 74 a

ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

¹ Cod. ܡܪܝܢܐ

24 חַיִּים אֲלֵמָה : וְשֹׁכֵל לֵה : חֲקֻלֵּי לִי :
 25 חַיִּים לֵה : חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים
 26 חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים
 27 חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים
 28 חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים
 29 חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים
 30 חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים

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ROMANS 12. 6—16 a.

לֵה חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים

6 חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים
 7 חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים
 8 חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים
 9 חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים
 10 חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים
 20 חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים
 21 חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים

וְהָאֵלֹהִים יִכְרֹם כְּכֹחַ ה', חַסְדֵּי ה' חַסְדֵּי ה'
 5 וְהָאֵלֹהִים יִכְרֹם כְּכֹחַ ה', חַסְדֵּי ה' חַסְדֵּי ה'
 חַסְדֵּי ה' חַסְדֵּי ה' חַסְדֵּי ה' חַסְדֵּי ה' חַסְדֵּי ה'
 חַסְדֵּי ה' חַסְדֵּי ה' חַסְדֵּי ה' חַסְדֵּי ה' חַסְדֵּי ה'

f. 65a

וְהָאֵלֹהִים יִכְרֹם כְּכֹחַ ה' חַסְדֵּי ה' חַסְדֵּי ה'
 16 b וְהָאֵלֹהִים יִכְרֹם כְּכֹחַ ה' חַסְדֵּי ה' חַסְדֵּי ה'
 17 וְהָאֵלֹהִים יִכְרֹם כְּכֹחַ ה' חַסְדֵּי ה' חַסְדֵּי ה'
 וְהָאֵלֹהִים יִכְרֹם כְּכֹחַ ה' חַסְדֵּי ה' חַסְדֵּי ה'
 18 וְהָאֵלֹהִים יִכְרֹם כְּכֹחַ ה' חַסְדֵּי ה' חַסְדֵּי ה'
 19 וְהָאֵלֹהִים יִכְרֹם כְּכֹחַ ה' חַסְדֵּי ה' חַסְדֵּי ה' 10
 וְהָאֵלֹהִים יִכְרֹם כְּכֹחַ ה' חַסְדֵּי ה' חַסְדֵּי ה' f. 65 b
 20 וְהָאֵלֹהִים יִכְרֹם כְּכֹחַ ה' חַסְדֵּי ה' חַסְדֵּי ה'
 21 וְהָאֵלֹהִים יִכְרֹם כְּכֹחַ ה' חַסְדֵּי ה' חַסְדֵּי ה'
 וְהָאֵלֹהִים יִכְרֹם כְּכֹחַ ה' חַסְדֵּי ה' חַסְדֵּי ה'
 22 וְהָאֵלֹהִים יִכְרֹם כְּכֹחַ ה' חַסְדֵּי ה' חַסְדֵּי ה' 15
 וְהָאֵלֹהִים יִכְרֹם כְּכֹחַ ה' חַסְדֵּי ה' חַסְדֵּי ה'
 וְהָאֵלֹהִים יִכְרֹם כְּכֹחַ ה' חַסְדֵּי ה' חַסְדֵּי ה'
 וְהָאֵלֹהִים יִכְרֹם כְּכֹחַ ה' חַסְדֵּי ה' חַסְדֵּי ה'
 23 וְהָאֵלֹהִים יִכְרֹם כְּכֹחַ ה' חַסְדֵּי ה' חַסְדֵּי ה' f. 66 a
 24 וְהָאֵלֹהִים יִכְרֹם כְּכֹחַ ה' חַסְדֵּי ה' חַסְדֵּי ה' 20
 וְהָאֵלֹהִים יִכְרֹם כְּכֹחַ ה' חַסְדֵּי ה' חַסְדֵּי ה'

10 שִׁמְךָ יְיָ אֱלֹהֵינוּ הָאֵל הַגָּדֹל הַגִּבּוֹר הַנּוֹרָא
 אֵל הַקָּדוֹם הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא
 הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא

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JOEL 2. 12—20.

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקוֹל
 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקוֹל

5 נח

12 הָאֵל הַגָּדֹל הַגִּבּוֹר הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא
 הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא
 13 הָאֵל הַגָּדֹל הַגִּבּוֹר הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא
 הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא
 14 הָאֵל הַגָּדֹל הַגִּבּוֹר הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא
 הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא
 15 הָאֵל הַגָּדֹל הַגִּבּוֹר הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא
 הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא
 16 הָאֵל הַגָּדֹל הַגִּבּוֹר הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא
 הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא
 17 הָאֵל הַגָּדֹל הַגִּבּוֹר הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא
 הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא
 18 הָאֵל הַגָּדֹל הַגִּבּוֹר הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא
 הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא הַנּוֹרָא

- אחא אל יחא • יחא חאחא חאחא • חאחא
 2. 1 • חאחא חאחא חאחא • חאחא חאחא חאחא
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 2 • חאחא חאחא חאחא • חאחא חאחא חאחא f. 60a
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 4 • חאחא חאחא חאחא • חאחא חאחא חאחא
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 חאחא חאחא חאחא • חאחא חאחא חאחא 15
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 7 • חאחא חאחא חאחא • חאחא חאחא חאחא
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 חאחא חאחא חאחא • חאחא חאחא חאחא 20
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 9 • חאחא חאחא חאחא • חאחא חאחא חאחא

- 15 ¹אֲנִי מֵבִינֵה אֶל לְבָבְךָ מִתְּהִלָּתְךָ וְאֵל מִתְּהִלָּתְךָ
 חַד לְבָבְךָ חֵד מִתְּהִלָּתְךָ לְבָבְךָ מִתְּהִלָּתְךָ, f. 57a
- 16 מִתְּהִלָּתְךָ לְבָבְךָ מִתְּהִלָּתְךָ לְבָבְךָ מִתְּהִלָּתְךָ, f. 57b
- 17 אֲנִי מֵבִינֵה אֶל לְבָבְךָ מִתְּהִלָּתְךָ וְאֵל מִתְּהִלָּתְךָ
 מִתְּהִלָּתְךָ לְבָבְךָ מִתְּהִלָּתְךָ, sic מִתְּהִלָּתְךָ
- 18 מִתְּהִלָּתְךָ לְבָבְךָ מִתְּהִלָּתְךָ לְבָבְךָ מִתְּהִלָּתְךָ, f. 58a
- 19 מִתְּהִלָּתְךָ לְבָבְךָ מִתְּהִלָּתְךָ לְבָבְךָ מִתְּהִלָּתְךָ, f. 58b
- 20 מִתְּהִלָּתְךָ לְבָבְךָ מִתְּהִלָּתְךָ לְבָבְךָ מִתְּהִלָּתְךָ, f. 58a
- 21 מִתְּהִלָּתְךָ לְבָבְךָ מִתְּהִלָּתְךָ לְבָבְךָ מִתְּהִלָּתְךָ, f. 58b
- 22 מִתְּהִלָּתְךָ לְבָבְךָ מִתְּהִלָּתְךָ לְבָבְךָ מִתְּהִלָּתְךָ, f. 58a
- 23 מִתְּהִלָּתְךָ לְבָבְךָ מִתְּהִלָּתְךָ לְבָבְךָ מִתְּהִלָּתְךָ, f. 58b
15. 1 מִתְּהִלָּתְךָ לְבָבְךָ מִתְּהִלָּתְךָ לְבָבְךָ מִתְּהִלָּתְךָ, f. 58b
- 2 מִתְּהִלָּתְךָ לְבָבְךָ מִתְּהִלָּתְךָ לְבָבְךָ מִתְּהִלָּתְךָ, f. 58b
- 3 מִתְּהִלָּתְךָ לְבָבְךָ מִתְּהִלָּתְךָ לְבָבְךָ מִתְּהִלָּתְךָ, f. 58b
- 4 מִתְּהִלָּתְךָ לְבָבְךָ מִתְּהִלָּתְךָ לְבָבְךָ מִתְּהִלָּתְךָ, f. 58b

¹ Cod. מִתְּהִלָּתְךָ

f. 55a

f. 221b

- לחיים וחי: וכל־חַיִּים כְּמִי כְּחַיִּים וְחַיִּים:
 וְכִי כְּמִי כְּחַיִּים וְחַיִּים וְחַיִּים:
 8 וְכִי כְּמִי כְּחַיִּים וְחַיִּים וְחַיִּים:
 וְכִי כְּחַיִּים וְחַיִּים וְחַיִּים:
 וְכִי כְּחַיִּים וְחַיִּים וְחַיִּים:
 9 וְכִי כְּחַיִּים וְחַיִּים וְחַיִּים:
 וְכִי כְּחַיִּים וְחַיִּים וְחַיִּים:
 10 וְכִי כְּחַיִּים וְחַיִּים וְחַיִּים:
 וְכִי כְּחַיִּים וְחַיִּים וְחַיִּים:
 10 וְכִי כְּחַיִּים וְחַיִּים וְחַיִּים:
 וְכִי כְּחַיִּים וְחַיִּים וְחַיִּים:
 וְכִי כְּחַיִּים וְחַיִּים וְחַיִּים:
 וְכִי כְּחַיִּים וְחַיִּים וְחַיִּים:

- 1 וְכִי כְּחַיִּים וְחַיִּים וְחַיִּים:
 2 וְכִי כְּחַיִּים וְחַיִּים וְחַיִּים:
 וְכִי כְּחַיִּים וְחַיִּים וְחַיִּים:
 15 וְכִי כְּחַיִּים וְחַיִּים וְחַיִּים:
 וְכִי כְּחַיִּים וְחַיִּים וְחַיִּים:
 3 וְכִי כְּחַיִּים וְחַיִּים וְחַיִּים:
 4 וְכִי כְּחַיִּים וְחַיִּים וְחַיִּים:
 וְכִי כְּחַיִּים וְחַיִּים וְחַיִּים:
 20 וְכִי כְּחַיִּים וְחַיִּים וְחַיִּים:
 5 וְכִי כְּחַיִּים וְחַיִּים וְחַיִּים:

- 5 חללם ל' אלהים עשיתי כ' ה' אלהי אנו
 חסד עשיתי שבתה לארץ מן אלהי האלה
 גמול. ל' אלהים אלה עשיתי: אלהים אלה
 6 מ' אלהים, אלה כחמדה: אלהים אלה ל' אלה
 אלהים: מ' אלה, ה' אלהים אלה, ל' אלהים 5 f. 48 b
 7 אלה אלה אלה אלה: ל' אלה עשיתי ה',
 8 אלה אלה מן אלה: אלה אלה אלה אלה:
 9 אלה אלה אלה אלה אלה אלה אלה אלה
 10 ה', אלה אלה: אלה אלה, אלה אלה: אלה
 11 אלה אלה אלה אלה אלה אלה אלה אלה 10
 אלה אלה אלה אלה אלה אלה אלה אלה
 12 אלה אלה אלה אלה אלה אלה אלה אלה
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ISAIAH 43. 15—21.

- 15 אלה אלה אלה אלה אלה אלה אלה אלה 15
 אלה אלה אלה אלה אלה אלה אלה אלה
 16 אלה: אלה אלה אלה אלה אלה אלה אלה
 17 אלה אלה אלה אלה אלה אלה אלה אלה
 אלה אלה אלה אלה אלה אלה אלה אלה
 20 f. 49 b
 18 אלה אלה אלה אלה אלה אלה אלה אלה
 19 אלה אלה אלה אלה אלה אלה אלה אלה

לִּי מִיָּדָה כְּמוֹתָם לִי מִיָּדָה לִי מִיָּדָה
 14 כְּמוֹתָם כְּמוֹתָם כְּמוֹתָם כְּמוֹתָם
 כְּמוֹתָם כְּמוֹתָם כְּמוֹתָם כְּמוֹתָם
 15 כְּמוֹתָם כְּמוֹתָם כְּמוֹתָם כְּמוֹתָם
 כְּמוֹתָם כְּמוֹתָם כְּמוֹתָם כְּמוֹתָם
 16 כְּמוֹתָם כְּמוֹתָם כְּמוֹתָם כְּמוֹתָם
 כְּמוֹתָם כְּמוֹתָם כְּמוֹתָם כְּמוֹתָם
 10 כְּמוֹתָם כְּמוֹתָם כְּמוֹתָם כְּמוֹתָם
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f. 45 b

f. 46 a

כְּמוֹתָם כְּמוֹתָם כְּמוֹתָם כְּמוֹתָם

24 כְּמוֹתָם כְּמוֹתָם כְּמוֹתָם כְּמוֹתָם
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 25 כְּמוֹתָם כְּמוֹתָם כְּמוֹתָם כְּמוֹתָם
 26 כְּמוֹתָם כְּמוֹתָם כְּמוֹתָם כְּמוֹתָם
 27 כְּמוֹתָם כְּמוֹתָם כְּמוֹתָם כְּמוֹתָם
 28 כְּמוֹתָם כְּמוֹתָם כְּמוֹתָם כְּמוֹתָם
 20 כְּמוֹתָם כְּמוֹתָם כְּמוֹתָם כְּמוֹתָם

f. 46 b

¹ Cod. כְּמוֹתָם

² Cod. כְּמוֹתָם

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- כחֲסִידָאֵי מַלְאָכָא חֲסִידָאֵי חֲסִידָאֵי
 24 לְבַלְבָּלֵם אֶתְּחַבֵּי כִּי־לֹא־יִשְׁמְרוּ לִי
 וְחֲסִידָאֵי חֲסִידָאֵי כִּי־יִשְׁמְרוּ לִי
 25 כִּי־יִשְׁמְרוּ לִי כִּי־יִשְׁמְרוּ לִי
 26 אֲמַלְכֵם אֲמַלְכֵם אֲמַלְכֵם
 27 אֲמַלְכֵם אֲמַלְכֵם אֲמַלְכֵם
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 30 אֲמַלְכֵם אֲמַלְכֵם אֲמַלְכֵם
 31 אֲמַלְכֵם אֲמַלְכֵם אֲמַלְכֵם
 32 אֲמַלְכֵם אֲמַלְכֵם אֲמַלְכֵם
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 34 אֲמַלְכֵם אֲמַלְכֵם אֲמַלְכֵם
 11. 1 אֲמַלְכֵם אֲמַלְכֵם אֲמַלְכֵם
 2 אֲמַלְכֵם אֲמַלְכֵם אֲמַלְכֵם
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f. 40 b

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f. 41 a

16 דחמא דחמא דחמא דחמא דחמא דחמא
 17 דחמא דחמא דחמא דחמא דחמא דחמא
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 18 דחמא דחמא דחמא דחמא דחמא דחמא
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f. 41 b

דחמא דחמא דחמא דחמא דחמא דחמא
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 21 דחמא דחמא דחמא דחמא דחמא דחמא
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- 3 אֲחִיכֶם לְבָרֵךְ לְבָרֵךְ לְבָרֵךְ לְבָרֵךְ לְבָרֵךְ
 חַבְדֵּם כִּי אֵלֶיכֶם לְבָרֵךְ לְבָרֵךְ לְבָרֵךְ
 אֲחִיכֶם לְבָרֵךְ לְבָרֵךְ לְבָרֵךְ לְבָרֵךְ
 4 אֲחִיכֶם לְבָרֵךְ לְבָרֵךְ לְבָרֵךְ לְבָרֵךְ
 אֲחִיכֶם לְבָרֵךְ לְבָרֵךְ לְבָרֵךְ לְבָרֵךְ
 5 אֲחִיכֶם לְבָרֵךְ לְבָרֵךְ לְבָרֵךְ לְבָרֵךְ
 6 אֲחִיכֶם לְבָרֵךְ לְבָרֵךְ לְבָרֵךְ לְבָרֵךְ
 7 אֲחִיכֶם לְבָרֵךְ לְבָרֵךְ לְבָרֵךְ לְבָרֵךְ
 8 אֲחִיכֶם לְבָרֵךְ לְבָרֵךְ לְבָרֵךְ לְבָרֵךְ
 9 אֲחִיכֶם לְבָרֵךְ לְבָרֵךְ לְבָרֵךְ לְבָרֵךְ
 10 אֲחִיכֶם לְבָרֵךְ לְבָרֵךְ לְבָרֵךְ לְבָרֵךְ
 11 אֲחִיכֶם לְבָרֵךְ לְבָרֵךְ לְבָרֵךְ לְבָרֵךְ
 12 אֲחִיכֶם לְבָרֵךְ לְבָרֵךְ לְבָרֵךְ לְבָרֵךְ
 13 אֲחִיכֶם לְבָרֵךְ לְבָרֵךְ לְבָרֵךְ לְבָרֵךְ

[illegible]

15. אגודת : בית הכנסת : חברה : חברה

וְיִשְׂרָאֵל אָמַר אֵלֶיךָ מִן הַיָּם וְהָיָה לְךָ כִּי תִּשְׁמָע וְהָיָה לְךָ כִּי תִּשְׁמָע

[illegible]

17 മലമ്പുഴ താലൂക്കിലെ പട്ടണത്തിൽ : കോളിംഗ് : ഭാഗം 5

f. 37 b

حکم دہا کہ ممالک کے بعض حصوں میں

[illegible]

الحمد لله رب العالمين

حرف : درجہ اولیٰ کے لئے

10 Kīā, Kām Kīā : Kī Kā ā 18

חביתא דחמץ : חמץ בלא ביצה מחמת חסד

f. 38 a

დაბნობა : კუთხის მუცელი, იქნა მდინარე : კილა

19 ಸ್ವಲ್ಪ ಕೆಲಸ : ಹಲಾ ಇಂಥಾ ಕೆಲಸಗಳಿಗಾಗಿ

എന്ന കലയെ അങ്ങനെ : കുറേ നല്ലവ കലയെ അങ്ങനെ

[illegible]

نَحْمُ لِحَبِيبِهِ مُحَمَّدٍ نَقُولُ مِنْ لِقَائِهِ صَلَواتُهُ عَلَيْهِ

21. ചെറിയ പൂക്കളുള്ള ചെടികൾ

॥ श्रीगणेशाय नमः ॥

f. 381b

[illegible][illegible]

مولى

١٠ . ا، لـ له احكامه حكم : حكم حاة الحيات

אמנ . חתום וחתום . י' אב . תשס"ב . אהרן

[illegible]

- 16 ܐܬܝܬܐ ܕܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 17 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 f. 33b ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
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 f. 34a ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
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 f. 34b ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
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 9. 1 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
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 f. 35a ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 3 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

¹ Cod. ܕܡܕܢܚܐ

f. 31a

f. 31 b

9 אַסאָר דאָס פֿאַרשטאַנדן אַלעס אַלעס
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f. 29 b

אַלעס אַלעס אַלעס אַלעס אַלעס אַלעס

10, 11 אַלעס אַלעס אַלעס אַלעס אַלעס אַלעס
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f. 30 a

20 f. 30 b

f. 28a

...with the ...

f. 28b

כִּי־אֶחָדָם כִּי־לֹא־יִשְׁמַח בְּכִשְׁלֹנִי לְחַסֵּד
כִּי־מִתְחַנֵּן הוּא בְּחַסְדֵּי אֱלֹהִים הוּא

22

II TIMOTHY 1. 16—2. 10.

- 16 כִּי־אֶחָדָם ~~כִּי־לֹא־יִשְׁמַח בְּכִשְׁלֹנִי לְחַסֵּד~~
יִשְׁמַח לְחַסֵּד הוּא, וְכִשְׁלֹנִי וְחַסֵּד הוּא, אֶחָדָם
17 כִּי־מִתְחַנֵּן הוּא, לֹא־יִשְׁמַח בְּכִשְׁלֹנִי כִּי־לֹא־יִשְׁמַח
18 כִּי־מִתְחַנֵּן הוּא, וְכִשְׁלֹנִי לֹא־יִשְׁמַח בְּכִשְׁלֹנִי
כִּי־מִתְחַנֵּן הוּא, וְכִשְׁלֹנִי לֹא־יִשְׁמַח בְּכִשְׁלֹנִי
2. 1 כִּי־אֶחָדָם כִּי־לֹא־יִשְׁמַח בְּכִשְׁלֹנִי לְחַסֵּד
2 אֶחָדָם כִּי־לֹא־יִשְׁמַח בְּכִשְׁלֹנִי לְחַסֵּד
10 חַסֵּד לֹא־יִשְׁמַח בְּכִשְׁלֹנִי לְחַסֵּד
3 חַסֵּד לֹא־יִשְׁמַח בְּכִשְׁלֹנִי לְחַסֵּד
4 חַסֵּד לֹא־יִשְׁמַח בְּכִשְׁלֹנִי לְחַסֵּד
5 חַסֵּד לֹא־יִשְׁמַח בְּכִשְׁלֹנִי לְחַסֵּד
15 חַסֵּד לֹא־יִשְׁמַח בְּכִשְׁלֹנִי לְחַסֵּד
6 חַסֵּד לֹא־יִשְׁמַח בְּכִשְׁלֹנִי לְחַסֵּד
7 חַסֵּד לֹא־יִשְׁמַח בְּכִשְׁלֹנִי לְחַסֵּד
8 חַסֵּד לֹא־יִשְׁמַח בְּכִשְׁלֹנִי לְחַסֵּד
9 חַסֵּד לֹא־יִשְׁמַח בְּכִשְׁלֹנִי לְחַסֵּד
20 חַסֵּד לֹא־יִשְׁמַח בְּכִשְׁלֹנִי לְחַסֵּד

f. 27 a

f. 27 b

ܚܝܬܐ ܡܢ ܦܚܬܐ ܕܡܫܚܐ : ܐܕܡܬܐ ܡܢ ܚܡܬܐ :
 ܫܡܠܐ : ܐܕܚܒܬܐ ܕܝܗܘܐ ܡܫܚܐ : ܐܕܡܬܐ ܡܢ ܚܡܬܐ :
 ܕܐܡܬܬܐ ܡܢ ܚܡܬܐ ܡܢ ܚܡܬܐ ܡܢ ܚܡܬܐ : 35
 ܕܡܬܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ :
 ܕܡܬܬܐ ܡܢ ܚܡܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ : 36
 ܕܡܬܬܐ ܡܢ ܚܡܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ :
 ܕܡܬܬܐ ܡܢ ܚܡܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ : 37
 ܕܡܬܬܐ ܡܢ ܚܡܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ :
 ܕܡܬܬܐ ܡܢ ܚܡܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ : 38
 ܕܡܬܬܐ ܡܢ ܚܡܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ :
 ܕܡܬܬܐ ܡܢ ܚܡܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ : 39
 ܕܡܬܬܐ ܡܢ ܚܡܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ :
 ܕܡܬܬܐ ܡܢ ܚܡܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ : 40
 ܕܡܬܬܐ ܡܢ ܚܡܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ :
 ܕܡܬܬܐ ܡܢ ܚܡܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ :

f. 25 b

10

f. 26 a

21

I TIMOTHY 3. 14—16.

14 ܕܡܬܬܐ ܡܢ ܚܡܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ :
 15 ܕܡܬܬܐ ܡܢ ܚܡܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ :
 ܕܡܬܬܐ ܡܢ ܚܡܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ :
 ܕܡܬܬܐ ܡܢ ܚܡܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ :
 ܕܡܬܬܐ ܡܢ ܚܡܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ :
 16 ܕܡܬܬܐ ܡܢ ܚܡܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ :
 ܕܡܬܬܐ ܡܢ ܚܡܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ :
 ܕܡܬܬܐ ܡܢ ܚܡܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ : ܕܡܬܬܐ ܡܢ ܚܡܬܐ :

f. 26 b

19

HEBREWS 10. 32—38.

- 32 אִתְּכֶם : *אִתְּכֶם אֵלֶיךָ מִיָּדְךָ*
 אִתְּכֶם : אִתְּכֶם אֵלֶיךָ מִיָּדְךָ
 33 אִתְּכֶם אֵלֶיךָ מִיָּדְךָ : אִתְּכֶם אֵלֶיךָ מִיָּדְךָ f. 24 a
 אִתְּכֶם אֵלֶיךָ מִיָּדְךָ : אִתְּכֶם אֵלֶיךָ מִיָּדְךָ
 אִתְּכֶם אֵלֶיךָ מִיָּדְךָ : אִתְּכֶם אֵלֶיךָ מִיָּדְךָ
 34 אִתְּכֶם אֵלֶיךָ מִיָּדְךָ : אִתְּכֶם אֵלֶיךָ מִיָּדְךָ
 אִתְּכֶם אֵלֶיךָ מִיָּדְךָ : אִתְּכֶם אֵלֶיךָ מִיָּדְךָ
 35 אִתְּכֶם אֵלֶיךָ מִיָּדְךָ : אִתְּכֶם אֵלֶיךָ מִיָּדְךָ
 אִתְּכֶם אֵלֶיךָ מִיָּדְךָ : אִתְּכֶם אֵלֶיךָ מִיָּדְךָ
 36 אִתְּכֶם אֵלֶיךָ מִיָּדְךָ : אִתְּכֶם אֵלֶיךָ מִיָּדְךָ 10 f. 24 b
 אִתְּכֶם אֵלֶיךָ מִיָּדְךָ : אִתְּכֶם אֵלֶיךָ מִיָּדְךָ
 37 אִתְּכֶם אֵלֶיךָ מִיָּדְךָ : אִתְּכֶם אֵלֶיךָ מִיָּדְךָ
 38 אִתְּכֶם אֵלֶיךָ מִיָּדְךָ : אִתְּכֶם אֵלֶיךָ מִיָּדְךָ

20

HEBREWS 11. 32—40.

- 32 אִתְּכֶם : *אִתְּכֶם אֵלֶיךָ מִיָּדְךָ*
 אִתְּכֶם אֵלֶיךָ מִיָּדְךָ : אִתְּכֶם אֵלֶיךָ מִיָּדְךָ 15
 אִתְּכֶם אֵלֶיךָ מִיָּדְךָ : אִתְּכֶם אֵלֶיךָ מִיָּדְךָ
 33 אִתְּכֶם אֵלֶיךָ מִיָּדְךָ : אִתְּכֶם אֵלֶיךָ מִיָּדְךָ
 אִתְּכֶם אֵלֶיךָ מִיָּדְךָ : אִתְּכֶם אֵלֶיךָ מִיָּדְךָ f. 25 a
 34 אִתְּכֶם אֵלֶיךָ מִיָּדְךָ : אִתְּכֶם אֵלֶיךָ מִיָּדְךָ

- 20 f. 21 a
 21 f. 21 b
 22 f. 22 a
 23 f. 22 a
 24 f. 22 a
 25 f. 22 a
 26 f. 22 a
 27 f. 22 a
 28 f. 22 a
 29 f. 22 a
 30 f. 22 a
 31

¹ Cod. א

24 סה סהמ דסי : ססס, ה, ססס סלס סלס :

25 לססס ססס, ה, ססססס ססס : סל ססס

ססס סס סלס ססס סלס, ה, סססס

ססס : ססס סס סל ססס : סס ססס, ססס

5 ססס ססס ססס =

17

ROMANS 1. 1—7.

f. 19b

לס ססס סססס סלס, סססס

1 * סלס ססס סססס ססס : סס ססס

2 ססס לססס סלס : סס סס ססס סס ססס

3¹ סססס ססס : לסס ססס : ססס סס ססס

4 ססס ססס סססס : סס סססס סס ססס : ססס

ססס סססס סססס סס סססס, ה, סססס

f. 20a

5 סססס סססס ססס : סס סס ססס ססס ססס

ססססס ססססס ססססס סססס ססס

6 סל סל ססס : ססס ססס ססס ססס

7 ססס : ססס ססס, ה, ססססס סססס לססס

ססס סססס : ססס ססס סססס סססס

ססס סס ססס ססס ססס

18

ROMANS 3. 19—4. 12.

f. 20b

19 סססס ססס, ססססס ססססס : * ססס ססס

ססססס ססססס ססס לססס ססססס סססס

¹ Cod. סססס

חַסְדֵּיךָ יְיָ אֱלֹהֵינוּ וְלֹא חֲבַח כְּאֵנָּה • כִּי
 12 וְשֵׁם לֹא מִן מִדָּה כִּי־אֵל • לֹא מִן אֱמֶת וְהִשְׁמַח
 וְהַחֲלִים • אֵל • כִּי־מִתְּחִיל הָיָה לִי־יָדָה כִּי־מִן
 שֵׁם לִבִּי מִדָּה מִדָּה • וְהָיָה לִי־לֵב אֲשֶׁר־
 13 אֶל־אֱלֹהֵיךָ וְהִשְׁמַח מִדָּה מִדָּה וְהַחֲלִים אֶל־
 וְהִשְׁמַח • לִמְלִיךְ וְהִשְׁמַח מִן אֲשֶׁר לִי־לֵב
 14 וְהִשְׁמַח • שֵׁם לִי־מִדָּה אֲשֶׁר־הָיָה לִי־וְהִשְׁמַח מִדָּה
 וְהִשְׁמַח וְהִשְׁמַח לִי־מִדָּה מִדָּה • חֵן וְחֵן מִן
 לִלְמַד • מִן מִדָּה מִדָּה • מִן מִדָּה •
 15 וְהִשְׁמַח אֶל־מִדָּה מִדָּה לִלְמַד שֵׁם • לִלְמַד
 מִן מִדָּה לִלְמַד, מִן מִדָּה מִדָּה • וְהִשְׁמַח וְהִשְׁמַח
 אֶל־לִי־לֵב מִדָּה מִדָּה • חֵן וְחֵן מִן
 מִדָּה מִדָּה מִדָּה • מִן מִדָּה לִי־לֵב
 וְהִשְׁמַח מִדָּה

16

HEBREWS 10. 19—25.

19 לִי־לֵב מִדָּה מִדָּה • * אֵל לִי־לֵב
 אֶל־מִדָּה לִי־לֵב מִדָּה • כִּי־מִתְּחִיל
 20 הָיָה לִי־לֵב מִדָּה מִדָּה לִי־לֵב מִדָּה •
 21 מִן מִדָּה מִדָּה מִן מִדָּה מִדָּה •
 22 חֵן וְחֵן מִן מִדָּה • מִן מִדָּה •
 20 חֵן וְחֵן מִן מִדָּה • מִן מִדָּה •
 23 חֵן וְחֵן מִן מִדָּה • מִן מִדָּה •
 אֶל־מִדָּה מִדָּה • מִן מִדָּה •

14

HEBREWS 2. 11—18.

11 ܠܢ ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ * ܒܐ ܕܐ ܡܫܝܚܐ
 12 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 13 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 14 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 15 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 16 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 17 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 18 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

15

HEBREWS 9. 11—15.

11 ܠܢ ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ * ܒܐ ܕܐ ܡܫܝܚܐ
 12 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

13

COLOSSIANS 2. 8—15.

- 8 ~~ליל כנסת~~ * ~~ליל כנסת~~ * ~~ליל כנסת~~ * ~~ליל כנסת~~ * ~~ליל כנסת~~ *
 9 ~~ליל כנסת~~ * ~~ליל כנסת~~ * ~~ליל כנסת~~ * ~~ליל כנסת~~ * ~~ליל כנסת~~ *
 10 ~~ליל כנסת~~ * ~~ליל כנסת~~ * ~~ליל כנסת~~ * ~~ליל כנסת~~ * ~~ליל כנסת~~ *
 11 ~~ליל כנסת~~ * ~~ליל כנסת~~ * ~~ליל כנסת~~ * ~~ליל כנסת~~ * ~~ליל כנסת~~ *
 12 ~~ליל כנסת~~ * ~~ליל כנסת~~ * ~~ליל כנסת~~ * ~~ליל כנסת~~ * ~~ליל כנסת~~ *
 13 ~~ליל כנסת~~ * ~~ליל כנסת~~ * ~~ליל כנסת~~ * ~~ליל כנסת~~ * ~~ליל כנסת~~ *
 14 ~~ליל כנסת~~ * ~~ליל כנסת~~ * ~~ליל כנסת~~ * ~~ליל כנסת~~ * ~~ליל כנסת~~ *
 15 ~~ליל כנסת~~ * ~~ליל כנסת~~ * ~~ליל כנסת~~ * ~~ליל כנסת~~ * ~~ליל כנסת~~ *

f. 13 b

f. 16 a

¹ Cod. מתיאריא

f. 13a

PHILIPPIANS 4. 4-9.

f. 13 b

EPHESIANS 2. 13—22.

- 13 **לסו סבכא דחכמיא לאל דיאמס** sic * למ *
 וכוהמ דחכמיא ד, יסמ * אכא דחכמיא
 14 מוהמ ד, כהמס דחכמיא * אכא דחכמיא
 עלמא * מוהמ דחכמיא דחכמיא * אכא דחכמיא
 15 דחכמיא דחכמיא * אכא דחכמיא
 כחכמיא * אכא דחכמיא דחכמיא
 חכמיא * אכא דחכמיא דחכמיא
 16 חכמיא * אכא דחכמיא דחכמיא
 דחכמיא * אכא דחכמיא דחכמיא
 17 אכא דחכמיא * אכא דחכמיא דחכמיא
 18 אכא דחכמיא * אכא דחכמיא דחכמיא
 19 אכא דחכמיא * אכא דחכמיא דחכמיא
 אכא דחכמיא * אכא דחכמיא דחכמיא
 20 אכא דחכמיא * אכא דחכמיא דחכמיא
 21 אכא דחכמיא * אכא דחכמיא דחכמיא
 אכא דחכמיא * אכא דחכמיא דחכמיא
 22 אכא דחכמיא * אכא דחכמיא דחכמיא
 = אכא דחכמיא

כח דמ, אפ מנחמא כח דאלין חבואן :
 9 דא חנדא כפחא דנחא מו ממוא דא חנדא
 כלחא דאלמא אפס מו מו כח חנדא מ
 10 אד : כלחא דא מו ד, חנדא חנדא : כפחא
 5 דמ, מנדא לוס

5

II CORINTHIANS 5. 14—6. 2.

14 לוס כפחא מנדא *dia* מנדאן : מנדא
 דא חנדא מ, לוסא דא : דמ, דאלין מנדא
 דמ דא חא חא חא חא : אדא אדא חא
 15 חנדא : חא חא חא חא : חא חא חא חא
 10 חא חא חא חא : חא חא חא חא
 16 חנדא חא חא חא : חא חא חא חא
 17 חא חבואן מו חא חא חא חא : אפא א
 חא חא חא חא חא חא חא חא חא חא
 15 מנדא ד, ¹ חבואן, חא חא חא חא חא חא
 18 חא ד, מו חא חא חא חא חא חא חא
 19 חא חא חא חא חא חא חא חא חא חא
 חא חא חא חא חא חא חא חא חא חא
 20 חא חא חא חא חא חא חא חא חא חא

¹ Cod. חבואן

ROMANS 9. 30—10. 10.

- 30 **לשׁוֹן עַבְדָּא וְזַבְחָא לֵאלֹהִי חַבְדָּיִם** sic **מִכָּא אֶלֶּא** אִנּוּן f. 5 a
- אֲרַחֲמִי וְזַבְחָא מִלֵּם דֵּלֵּא מִסּוּם וְתַלְמִי כְּתִיבִי גְרַמָּא
 חֲלָא גְרַמָּא : גְרַמָּא הוּא וְהִם מִתְּחַלְּלִין : אֲשִׁיכֵּל
 31 הוּא וְתַלְמִי כְּתִיבִי עֲבַדְמָא גְרַמָּא : לַעֲבַדְמָא גְרַמָּא
 32 לֵאלֹהִי : לְבִדֵּל מִכָּא לְבִדֵּל דֵּלֵּא הִם מִתְּחַלְּלִין : אֶלֶּא
 מִלֵּם וְהִם חַבְדָּיִם, וְעֲבַדְמָא אֲשִׁיכֵּל חֲלָא דְּחִתְּמִלָּא
 33 מִלֵּם דְּחִתְּמִלָּא : וְהִם אֶלֶּא חֲלָמִי חֲלָמִי חֲלָמִי חֲלָמִי
 דְּחִתְּמִלָּא מִלֵּם דְּחִתְּמִלָּא : וְהִם דְּחִתְּמִלָּא מִלֵּם לֵאלֹהִי
 10. 1 מִתְּחַלְּלִין אֶלֶּא : אֶלֶּא גְרַחֲמִי מִלֵּם דֵּלֵּא הִם מִתְּחַלְּלִין, :
 2 לֵאלֹהִי אֶלֶּא חֵלֵּל דְּחִתְּמִלָּא לִסְמִי : מִתְּחַלְּלִין אֶלֶּא חֵלֵּל
 10 חֲלָמִי : מִתְּחַלְּלִין דְּחִתְּמִלָּא מִלֵּם אֶלֶּא לֵאלֹהִי חֵלֵּל :
 3 לֵאלֹהִי חֵלֵּל חֲבָדָּיִם גְרַמָּא הוּא דְּחִתְּמִלָּא : גְרַמָּא מִתְּחַלְּלִין
 דְּחִתְּמִלָּא חֲבִיבִי מִתְּחַלְּלִין : לִסְמִי הוּא דְּחִתְּמִלָּא
 4 אֲשִׁיכֵּל : מִלֵּם דְּחִתְּמִלָּא חֵלֵּל דְּעֲבַדְמָא מִתְּחַלְּלִין
 15 לִסְמִי לְבִדֵּל מִלֵּם דְּחִתְּמִלָּא : חֲבִיבִי חֲבִיבִי גְרַמָּא
 5 הִם אֶלֶּא עֲבַדְמָא הוּא, וְכִתְּבִי דְּחִתְּמִלָּא לִסְמִי מִלֵּם :
 6 גְרַמָּא הוּא, וְהִם מִתְּחַלְּלִין : חֲבִיבִי מִלֵּם אֶלֶּא : לֵאלֹהִי
 7 דְּחִתְּמִלָּא חֲבִיבִי מִלֵּם לַעֲבַדְמָא : מִכָּא הִם מִתְּחַלְּלִין
 מִתְּחַלְּלִין : אֶלֶּא מִתְּחַלְּלִין לְבִדֵּל : מִכָּא הִם, וְהִם
 20 מִתְּחַלְּלִין מִלֵּם חֲבִיבִי : אֶלֶּא מִכָּא הִם אֶלֶּא :
 חֲבִיבִי : מִתְּחַלְּלִין מִלֵּם חֲבִיבִי חֲבִיבִי חֲבִיבִי

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¹ deest pars v. 6.

² Cod. אא.

3 ליל ארבעה עשר ימים ושלש שנים ושלש
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 5 ארבעה עשר ימים ושלש שנים ושלש שנים
 6 ארבעה עשר ימים ושלש שנים ושלש שנים
 7 ארבעה עשר ימים ושלש שנים ושלש שנים
 8 ארבעה עשר ימים ושלש שנים ושלש שנים
 9 ארבעה עשר ימים ושלש שנים ושלש שנים
 10 ארבעה עשר ימים ושלש שנים ושלש שנים
 11 ארבעה עשר ימים ושלש שנים ושלש שנים

A PALESTINIAN SYRIAC LECTIONARY.

f. 1a

ܐܢܬܝܢ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

ܐܢܬܝܢ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
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ܐܢܬܝܢ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

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ROMANS 5. 1—5.

ܐܢܬܝܢ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

ܐܢܬܝܢ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

f. 1b

ܐܢܬܝܢ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ 1
ܐܢܬܝܢ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ 2
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f. 2a

A PALESTINIAN SYRIAC
LECTIONARY.

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Author Lewis, Agnes [ed.]

Title A Palestinian Syrian Lecture

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